Family of Saadat Naqvi

A Historical and Genealogical Reconstruction of Lineage, Migration, and Ahl al-Bayt–Centered Spiritual Tradition

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Research Domain:

Genealogy, South Asian Muslim History, Sufi Studies

Date of Publication:

February 2026

Place of Compilation:

Islamic Republic of Pakistan

Islamic Republic of Iran

Dedication

This work is dedicated to the sacred legacy of the Ahl al-Bayt (peace be upon them), and to the noble ancestors whose spiritual, intellectual, and historical contributions continue to guide future generations.

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ISBN: 9798195665623
ASIN: B0H15D6T4G
ASIN: B0H15RF861
DOI: https://doi.org/10.5281/zenodo.20070090

A Historical and Genealogical Study of a Naqvi Bukhari Sadaat Family

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INTRODUCTION & PURPOSE OF WRITING

Introduction and Purpose of Writing

The purpose of compiling this book is to preserve the genealogy and history of the noble Sayyid lineage. This work represents the historical record of a distinguished and honorable family of Sayyids. History often overlooks those sacred individuals who, through their silence, piety, service, recognition of the Infallibles (Ahl al-Bayt, peace be upon them), and spiritual spiritual greatness(grandeur), attained ranks that even rulers of worldly empires could not achieve. It is precisely this state of concealment that gradually obscures such identities identities that serve not only as intellectual illumination for future generations but also as markers of spiritual origin.

This book is a serious effort to preserve in written form the life, legacy, services, genealogical continuity, and spiritual heritage of such a distinguished yet hidden figure of the Sayyid lineage: **Syed Ameer Ali Shah Naqvi Bukhari (may Allah have mercy on him)**, along with his descendants and progeny.

It is also a reflection of the Husayni Sayyid lineage, the spiritual influence of the Chishti and Jalali orders, the intellectual tradition of Twelver (‘Ithna ‘Ashari) mystical thought, and the embodiment of unconditional love for the pure Ahl al-Bayt (peace be upon them). This book represents a long-standing spiritual, intellectual, and genealogical chain that extends from **Imam Ali al-Naqi (peace be upon him)** to **Hazrat Syed Jalal al-Din Surkh Posh Bukhari (may Allah have mercy on him)**, through the shrine of Uch Sharif, through **Makhdum Jahaniyan (may Allah have mercy on him)** and **Syed Jalal al-Din Haider (may Allah have mercy on him)**, reaching Lahore, and then continuing through **Syed Shakir Ali Shah Naqvi Bukhari**, **Syed Hafeez Ali Shah Naqvi Bukhari**, and **Syed Mohabbat Ali Shah Naqvi Bukhari**, who resided in Firozabad and later Agra, and after the Partition of India, established their identity prominently in Hyderabad (Pakistan).

This entire continuity is not based solely on oral narratives. Rather, it is substantiated through research based on:

- families connected across multiple generations in cities of both countries,
- testimonies of elders within this very lineage,
- preserved old manuscripts,
- shrine correspondence,
- attestations of custodians (Sajjada Nashins),
- rare genealogical records,
- and classical sources such as *Madinat al-Awliya (Uch Sharif)*, *Tarikh-e-Anwar-e-Sadat*, *Mirat-e-Jalali*, along with Mughal and Safavid historical records, and biographies of Surkh Posh Bukhari.

The topics discussed in this book including medical services, remnants of Safavid influence and intellectual connections with Iranian Sufi circles, the spiritual legacy of Chishti and Jalali orders, jurisprudential balance, Twelver Usuli mysticism, and the unity of spiritual transmission among Sayyids are not only academically grounded but also carry deep spiritual resonance.

This work does not represent any single school of jurisprudence or sectarian framework. Rather, its purpose is to preserve the continuity of the Naqvi Bukhari Sayyids a continuity that encompasses:

- love for Shi‘a tradition,
- spirituality of Sufism,
- harmony between Sufi and Shi‘a thought,
- depth of shrine-based systems,
- and a lifelong commitment to service of humanity.

This synthesis of intellectual and spiritual unity elevates the book beyond sectarian divisions, making it a representation of:

- unity of lineage,
- unity of spiritual transmission,
- and unity of purpose.

If this book inspires even a single reader to reconnect with their lineage, motivates a researcher to explore shrine-based history, or guides a sincere heart toward the recognition of Ahl al-Bayt (peace be upon them), then that alone will be its greatest reward.

This book serves especially as a guiding light for those generations particularly the descendants of **Syed Nafees Ali** who have lost connection with their religious, genealogical, and spiritual roots. These are generations who, like migrants, sought identity in new lands, whose history was buried beneath official records, jurisprudential disputes, and political pressures, yet who still carry within them the question: *Who were our ancestors? What was the foundation of their wilayat(spiritual authority), their service, their sacrifice, and their knowledge?*

This book not only answers these questions but also preserves the silent yet radiant history, spiritual influence, sacrifices, and identity of this noble Sayyid family for future generations.

This journey begins in Uch Sharif, passes through Firozabad and Agra, and after migration reaches Hyderabad carrying within it the divine light(light) of connection to Ahl al-Bayt, adherence to the Infallibles, Safavid sincerity, Mughal-era traditions, and Sufi silence. It calls out to every heart that seeks identity, knowledge, and spiritual illumination.

It is important to note that alongside verified accounts, this book also includes multiple conflicting narrations. This has been done intentionally so that whatever was narrated to the authors by different transmitters is preserved in its original form even if contradictions exist so that the historical record remains intact in its authentic state.

However, it must be clearly stated that such conflicting narrations are merely collections of family-based oral accounts. Based on our research, sources, and evidentiary analysis, the genealogy and historical continuity of this family are fully authenticated and verified, leaving no ambiguity.

GENEALOGICAL LINEAGE (SHARAFAT-NAMA / SHAJRA NASAB)

Genealogical Lineage of the Naqvi Bukhari Sayyid Family

The lineage of this noble Sayyid family traces back, through an unbroken chain, to the blessed progeny of **Imam Ali ibn Abi Talib (peace be upon him)** and **Sayyida Fatima al-Zahra (peace be upon her)**, the daughter of the Prophet Muhammad (peace and blessings be upon him and his family). More specifically, this lineage proceeds through **Imam Ali al-Naqi (peace be upon him)**, the tenth Imam of the Ahl al-Bayt, and continues through the Naqvi Sayyids, eventually merging into the distinguished Bukhari Sayyid tradition through **Hazrat Syed Jalal al-Din Surkh Posh Bukhari (may Allah have mercy on him)**.

This genealogical chain has been preserved through a combination of oral transmission, written manuscripts, shrine records, and confirmations by recognized custodians of Sufi shrines and experts in Sayyid genealogy.

Primary Lineage Chain

The lineage proceeds as follows:

Prophet Muhammad (peace and blessings be upon him and his family)
→ Imam Ali ibn Abi Talib (peace be upon him)
→ Imam Hasan (peace be upon him) / Imam Husayn (peace be upon him) *(line continues through Imam Husayn)*
→ Imam Ali Zayn al-Abidin (peace be upon him)
→ Imam Muhammad al-Baqir (peace be upon him)
→ Imam Ja'far al-Sadiq (peace be upon him)
→ Imam Musa al-Kazim (peace be upon him)
→ Imam Ali al-Rida (peace be upon him)
→ Imam Muhammad al-Taqi (peace be upon him)
→ Imam Ali al-Naqi (peace be upon him)

From here, the lineage continues through the Naqvi Sayyids:

→ **Sayyid Ja‘far al-Thani (descendant of Imam Ali al-Naqi)**
→ Subsequent generations (preserved in Naqvi genealogical records)
→ **Sayyid Jalal al-Din Haider**
→ **Sayyid Safi al-Din**
→ **Sayyid Nizam al-Din**
→ **Sayyid ‘Alim al-Din**
→ **Sayyid Jalal al-Din**
→ **Sayyid ‘Ilm al-Din Bukhari**
→ **Sayyid Mahmud (Nur Nasir al-Din)**
→ **Sayyid Jalal al-Din Husayn, المعروف Makhdum Jahaniyan Jahangasht (may Allah have mercy on him)**
→ **Sayyid Sultan Ahmad Kabir**
→ **Sayyid Qutb Kamal**
→ **Hazrat Syed Jalal al-Din Surkh Posh Bukhari (may Allah have mercy on him)**

Continuation into the Indian Subcontinent

After the establishment of the spiritual center at **Uch Sharif**, the descendants of Hazrat Jalal al-Din Surkh Posh Bukhari migrated to various regions of the Indian subcontinent, particularly:

- Uch Sharif
- Multan
- Punjab regions
- Uttar Pradesh (including Firozabad and Agra)

Through these migrations, the lineage continued as:

→ **Sayyid Ameer Ali Shah Naqvi Bukhari (may Allah have mercy on him)**
→ **Sayyid Shakir Ali Shah (may Allah have mercy on him)**
→ **Sayyid Ashiq Ali Shah (may Allah have mercy on him)**
→ **Sayyid Nafees Ali Shah (may Allah have mercy on him)**

→ **Sayyid Hafeez Ali Shah**
→ **Sayyid Mohabbat Ali Shah**

From here, the lineage branches into multiple family lines currently residing in:

- Hyderabad (Sindh, Pakistan)
- Karachi
- Interior Sindh
- Punjab (Pakistan)
- and extended diaspora connections

Genealogical Integrity and Verification

It is important to note that:

- A significant portion of original Arabic and Persian genealogical manuscripts was lost due to theft following the death of **Sayyid Mohabbat Ali**.
- However, Urdu-transcribed genealogies survived and form the basis of current reconstruction.
- Additional verification was obtained from:
    - **Uch Sharif (Darbar Jalaliya records)**
    - Shrine custodians (Sajjada Nashins)
    - Naqvi Bukhari genealogical registries
    - Cross-family confirmations across India and Pakistan

A critical historical correction was also identified:

Earlier confusion existed where **Ja'far al-Thani (descendant of Imam Ali al-Naqi)** was mistakenly read as **'Ali ibn Imam Ja'far al-Sadiq** due to manuscript reading errors. Later research confirmed that the lineage correctly proceeds through **Imam Ali al-Naqi**, validating the Naqvi identity of the family.

Conclusion of Lineage Section

This genealogical chain establishes that the family:

- Belongs to **Husayni Sayyids**
- Is part of **Naqvi lineage (descendants of Imam Ali al-Naqi)**
- Is historically integrated into **Bukhari Sayyid tradition**
- Maintains both **spiritual (Sufi)** and **Ahl al-Bayt-centered (Imami)** identity

The preservation of this lineage is not merely historical it is a continuation of spiritual trust (amanah), responsibility, and identity.

SYED SHAKIR ALI SHAH (RA)

Religious, Spiritual, and Historical Role in Firozabad

Syed Shakir Ali Shah (may Allah have mercy on him), son of Syed Ameer Ali Shah, played a pivotal role in continuing the spiritual, religious, and genealogical legacy of his forefathers after migration to **Firozabad (Uttar Pradesh, India)**.

Religious and Spiritual Services in Firozabad

After settling in Firozabad, Syed Shakir Ali Shah devoted his life to:

- The **propagation of Islam (tabligh al-din)**
- The **promotion of love for the Ahl al-Bayt (peace be upon them)**
- The **moral and spiritual reform of society**

His message was inclusive and addressed people across different schools of thought. He did not promote sectarian division; rather, he emphasized the **universal spiritual essence of Islam** rooted in:

- devotion
- ethical conduct(ethical conduct)
- love for the Ahl al-Bayt (love of the Ahl al-Bayt)

His gatherings and teachings reflected a strong spiritual tone centered on reverence for the Ahl al-Bayt, and this remained a defining characteristic of his mission (mission).

Sufi Affiliations and Spiritual Orientation

Although strongly connected with the **Chishti Sufi order**, certain intellectual and spiritual indicators suggest that his orientation may also have reflected influences from:

- **Zahabi (Zahabiyya) order**
- **Ni‘matullahi Sufi tradition**
- Residual spiritual circles influenced by **Safavid-era Shi‘i Sufism**

This synthesis indicates that his spirituality was not confined to a single rigid structure but rather represented a **convergent Sufi-ethical model** combining:

- Chishti emphasis on love, service, and devotion
- Suhrawardi discipline and adherence to Shari‘a
- Esoteric inclinations found in Shi‘i-influenced Sufi traditions

Genealogical Position

His lineage continues as:

Syed Shakir Ali Shah (RA)
→ son of **Syed Ameer Ali Shah (RA)**
→ son of **Syed Haider Shah (RA)**
→ son of **Syed Qutb Shah (RA)**
→ son of **Syed Kabir Shah (RA)**
→ son of **Syed Sharaf al-Din Shah (RA)**
→ son of **Syed Shams al-Din Shah (RA)**
→ son of **Syed Jahangir Shah (RA)**
→ son of **Syed Yar Shah Haider (RA)**
→ son of **Syed Shah Nizam (RA)**
→ continuing back through the established **Naqvi Bukhari lineage**

Doctrinal Identity Historical Ambiguity

Historical sources do not definitively establish the exact fiqh (jurisprudential alignment) of Syed Shakir Ali Shah. However, multiple indicators allow for a nuanced analysis:

1. Association with Sufi Orders

He was affiliated with:

- **Chishtiyya**
- **Jalaliyya (branch associated with Jalal al-Din Surkh Posh Bukhari)**

The Jalaliyya order itself is historically:

- rooted in the **Suhrawardi tradition**
- enriched by **Chishti spiritual practices**
- characterized by a synthesis of discipline and divine love (divine love)

2. The Jalaliyya Silsila Structural Background

The **Jalaliyya order** originated in the **13th century CE** under:

Hazrat Syed Jalal al-Din Surkh Posh Bukhari (d. 1295 CE) in Uch Sharif.

Its defining features include:

- Integration of **Shari'a-based discipline (Suhrawardi influence)**
- Incorporation of **Chishti-style devotion and spiritual spiritual absorption (absorption)**
- Balance between:
    - self-purification (self-purification)
    - gnosis (gnosis)
    - spiritual path(spiritual path)

Over time, the order also developed spiritual proximity with:

- **Qalandari traditions**
- Other non-conventional mystical paths

3. Indicators of Shi'i Influence

There are strong indications that:

- He maintained **devotional allegiance to the Imams of Ahl al-Bayt (peace be upon them)**
- His teachings aligned, at least partially, with **core Shi'i theological principles**

Additionally:

- His reverence toward the Imams
- The transmission of Ahl al-Bayt-centered teachings

- The continuity of such practices in his descendants(descendants)

all suggest a **deep Shi‘i intellectual and spiritual undercurrent**

4. Indicators of Sunni Identity

At the same time:

- His formal Sufi affiliations (Chishti, Suhrawardi-derived Jalaliyya) are historically linked with **Sunni Islam**
- His outward teaching style and public mission were consistent with **Sunni Sufi frameworks**

Synthesis: A Dual-Layer Identity

Based on all available evidence:

- His **outer institutional alignment** appears Sunni (Sufi orders)
- His **inner devotional and theological orientation** reflects strong alignment with the **Ahl al-Bayt-centered Imami tradition**

Therefore, it is not historically accurate to rigidly classify him as exclusively Sunni or Shi‘i.

Instead, his identity is best understood as:

A Sufi-Ahl al-Bayt synthesis rooted in Naqvi Sayyid heritage

Clarification on Ismaili Claims

Some local oral traditions in Firozabad suggested that:

- Certain Ismaili Sayyids showed devotion toward his shrine

However:

- There is **no credible historical evidence** linking him or his descendants to Ismaili doctrine

- His lineage and teachings consistently align with **Twelver (Ithna ‘Ashari) and Sufi traditions**

Known Disciple / Khalifa

Only one confirmed disciple is historically recorded:

→ Hazrat Haider ‘Ala al-Din Chishti (RA)

This further reinforces his connection with the Chishti spiritual framework.

Conclusion

Syed Shakir Ali Shah represents a critical transitional figure in this family’s history:

- He **preserved the Naqvi Bukhari lineage**
- He **expanded its spiritual influence in North India**
- He **embodied a synthesis of Sufism and Ahl al-Bayt devotion**
- He **avoided sectarian rigidity**, focusing instead on spiritual ultimate truth(truth)

His legacy continued through his son: **→ Syed Ashiq Ali Shah (RA)**

SYED ASHIQ ALI SHAH (RA)

Simplicity, Piety, and Spiritual Continuity

Syed Ashiq Ali Shah (may Allah have mercy on him), son of Syed Shakir Ali Shah (RA), was a deeply pious, simple, and spiritually grounded individual who carried forward the moral and spiritual legacy of his forefathers with sincerity and humility.

Personal Character and Religious Disposition

Syed Ashiq Ali Shah was known for:

- **extreme simplicity (sadaagi)**
- **deep piety (taqwa)**
- **strong adherence to Shari'a principles**
- **unwavering devotion to the Ahl al-Bayt (peace be upon them)**

He remained consistently connected to the teachings of the Ahl al-Bayt and made their love the central central axis(axis) of his life.

His personality reflected:

- honesty
- moral integrity
- spiritual discipline
- quiet devotion rather than public prominence

He lived a life rooted in **deen, ethical conduct, and spiritual responsibility**, rather than worldly recognition.

Lineage Identity and Spiritual Traits

As a **Husayni Naqvi Bukhari Sayyid**, whose lineage traces back to **Imam Husayn (peace be upon him)**, he inherited and embodied:

- humility
- restraint
- spiritual sincerity
- moral purity

These traits were regarded within the family as part of the inherited legacy (inherited legacy) of the Ahl al-Bayt.

Role in the Family's Spiritual Continuity

Although there is no strong historical evidence indicating that he formally established a khanqah, madrasa, or organized spiritual network, it is understood that:

- Individuals associated with his father, **Syed Shakir Ali Shah**, may have continued seeking spiritual benefit (faiz) through him
- His presence maintained continuity between earlier structured Sufi activity and later family-based spirituality

At that time, the shrine (dargah) associated with the family was still primarily known as:

the grave(grave) of a single elder, rather than a fully institutionalized spiritual center

Social and Family Relations

Syed Ashiq Ali Shah maintained:

- close relations with other Sayyid families
- a respectful and dignified social presence
- a reputation for good conduct spiritual path(good conduct) with both relatives and the عامة (general public)

His life reflects a model of:

quiet influence rather than institutional authority

Spiritual Orientation

His life consistently reflected:

- devotion to the **Fourteen Infallibles (Chaudah Ma'soomeen, peace be upon them)**
- alignment with Ahl al-Bayt-centered spirituality
- emphasis on **inner purification and sincerity**

He lived:

- patiently (sabr)
- steadfastly (istiqamat)
- with continuous spiritual awareness

Place of Death

Historical and family accounts indicate that:

→ He passed away in Firozabad (Uttar Pradesh, India)

Marriages and Family

According to family traditions, he had **three wives**, although historical certainty regarding all names is not fully consistent:

1. **Syeda Zakia Zaidi**
2. **Syeda Amina Bukhari**
3. Third wife **name not definitively preserved in records**

Despite variations in recorded names, it is established that:

- There are differences in oral accounts regarding spouses
- However, the lineage of children is clearly preserved

Children

His confirmed children include:

Son:

→ **Syed Nafees Ali Shah (RA)**

Daughter:

→ A daughter known in family tradition as:
"Phuphi Amman" (paternal aunt; honorific title)

She is remembered in lineage narratives but her personal name is not consistently preserved.

Character Legacy

Syed Ashiq Ali Shah is remembered as:

- a **simple and righteous man**
- deeply devoted to religion
- committed to the teachings of the Ahl al-Bayt
- spiritually sincere and ethically grounded

His personality embodied:

- humility
- sincerity
- quiet wisdom

Conclusion

He represents a **transitional yet stabilizing figure** in the family's history:

- preserving the spiritual ethos inherited from Syed Shakir Ali Shah
- transmitting it to the next generation without distortion
- maintaining balance between spirituality and social life

His legacy continued through:

→ **Syed Nafees Ali Shah (RA)**

SYED NAFEES ALI SHAH (RA)

Martyrdom, Crisis, and the Preservation of the Lineage

Syed Nafees Ali Shah (may Allah have mercy on him), son of Syed Ashiq Ali Shah (RA), represents one of the most critical and tragic turning points in the documented history of this family. His life, though relatively short, played a decisive role in the survival and continuity of the lineage under extreme circumstances.

Birth and Upbringing

Syed Nafees Ali Shah was born in:

→ Firozabad (Uttar Pradesh, India)

He was raised in an environment deeply rooted in:

- **love for the Ahl al-Bayt (peace be upon them)**
- **devotion to the Twelve Imams (peace be upon them)**
- **religious discipline and moral تربیت**

His father, Syed Ashiq Ali Shah, ensured that his upbringing remained aligned with:

- Ahl al-Bayt-centered beliefs
- spiritual ethics
- simplicity and sincerity

Religious Orientation

Syed Nafees Ali Shah followed:

- devotion to the **Ahl al-Bayt (peace be upon them)**
- belief in the **Twelve Imams (Ithna ‘Ashari framework)**

His life reflects continuity of the family’s doctrinal pattern:

outward simplicity + inward Ahl al-Bayt devotion

Marriage and Family

He was married, though the historical record does not preserve extensive detail about his spouse beyond the fact that:

→ **His wife was also martyred alongside him**

Children

His confirmed children include:

- **Syed Amjad Ali**
- **Syed Hafeez Ali**
- **Syed Mohabbat Ali**

At the time of the tragedy:

→ all of them were **very young (minors)**

Martyrdom (Shahadat)

One of the most defining events of this family's history is:

The martyrdom of Syed Nafees Ali Shah and his wife due to sectarian violence

- They were killed on the basis of **sectarian hostility**
- This event left their children orphaned
- It created a severe existential threat to the continuation of the family line

This tragedy marks a **major rupture in the historical continuity of the family**

Immediate Aftermath: Threat to the Children

After their martyrdom:

- Their young children were left **unprotected**
- Their lives were at **serious risk**
- The situation required immediate and decisive intervention

Phuphi Amman The Turning Point

At this critical moment, a remarkable figure emerges:

→ The sister of Syed Nafees Ali (known as "Phuphi Amman")

She demonstrated:

- extraordinary courage
- strategic thinking
- unwavering commitment to preserving the lineage

Emergency Migration: Firozabad → Agra

In a highly dangerous situation:

- She **rescued the children**
- **Left Firozabad overnight**
- Migrated to **Agra** under urgent conditions

At that time:

- there was **no stable shelter**
- no financial support
- no structured assistance

Initial Settlement in Agra

Upon arrival in Agra:

- They had **no permanent residence**
- No income source

They initially took refuge in:

→ **the courtyard of a well-known shrine (dargah)**

This environment provided:

- **relative safety**
- **spiritual support**
- temporary stability

Later Relocation to Relatives (Hing Mandi, Agra)

After some time:

- Contact was established with relatives living in:

→ **Hing Mandi (Agra)**

These relatives were:

- connected through the **maternal side (non-Sayyid family)**

The children were then:

- raised under their supervision
- gradually stabilized within that environment

Additional Family Details (Critical Clarification)

- **Syed Amjad Ali** (son of Syed Nafees Ali)
    - belonged to the **first wife**
    - was not explicitly mentioned in some martyrdom narratives

This indicates:

- **partial gaps in documentation**
- but does not alter his confirmed position in the lineage

Significance of This Period

This phase represents:

- **near-collapse of the lineage**
- followed by **unexpected preservation through individual sacrifice**

Without the intervention of Phuphi Amman:

the entire continuation of this family line could have been lost

Historical Interpretation

This event is remembered not merely as a tragedy, but as:

- a story of **resilience**
- **loyalty to the Ahl al-Bayt tradition**
- and **sacrifice under oppression**

It also highlights:

- the vulnerability of Sayyid families during periods of sectarian instability
- the critical role of women in preserving lineage continuity

Conclusion

Syed Nafees Ali Shah's life marks:

- the **end of one phase (Firozabad era)**
- and the **beginning of a survival phase (Agra → later migration)**

His legacy continued through:

→ Syed Hafeez Ali
→ Syed Mohabbat Ali
→ Syed Amjad Ali

This transition ultimately led to:

→ **migration toward Pakistan during Partition**

SYED HAFEEZ ALI & SYED MOHABBAT ALI

Migration, Identity, Spiritual Continuity, and Socio-Economic Life

After the martyrdom of **Syed Nafees Ali Shah (RA)**, the responsibility of preserving the family lineage and legacy fell upon his surviving sons:

→ **Syed Hafeez Ali**
→ **Syed Mohabbat Ali**
→ (alongside their brother **Syed Amjad Ali**)

This phase marks a **complex period of survival, migration, identity negotiation, and reconstruction**.

Upbringing in Agra (Post-Crisis Period)

Following their rescue by **Phuphi Amman**, the brothers:

- were raised in **Agra (Hing Mandi area)**
- grew up under the care of **relatives (maternal side, non-Sayyid)**
- lived in **economically modest conditions**

Despite hardship, their upbringing retained:

- attachment to **Ahl al-Bayt (peace be upon them)**
- inherited **spiritual-cultural identity**
- awareness of their **Sayyid lineage**

Reconnection with Ancestral Spiritual Legacy

As they reached adulthood:

- both brothers gradually reconnected with
  → **the legacy of their grandfather, Syed Shakir Ali Shah (RA)**

This reconnection was not institutional but:

- **historical**
- **spiritual**
- **identity-based**

Sectarian Identity A Complex Reality

One of the most sensitive and historically nuanced aspects of this family concerns:

sectarian identity (Sunni / Shi'i / Sufi overlap)

Claims from Agra and Migrant Families

According to multiple family and neighborhood accounts:

- After migrating to Pakistan
  → both brothers **adopted the Barelvi Sunni framework**

Before that:

- they had reportedly:
  → taken **bay'ah in the Qadiri Sufi order**

Parallel Claim (Critical Oral Testimony)

At the same time, several close observers including:

- neighbors
- associated Sayyid families
- eyewitness generational accounts

consistently stated:

"The only difference between them and us was that they were *non-matami Shi'a*, while we were *matami Shi'a*."

This statement is extremely significant and implies:

- doctrinal overlap with **Twelver Shi'ism**
- difference only in **ritual mourning practices (matam)**

Continuity of Shi'i Ritual Practices

Despite later associations:

- **Azadari (mourning rituals)**
- **Muharram observances**
- **symbolic practices (e.g., Alam of Hazrat Abbas)**

→ **continued within the household**

Even today:

- these traditions are **still practiced by descendants**

Conclusion on Identity

This period reflects:

Taqiyya (concealment), adaptation, or dual-layer identity

Interpretations differ:

- **Shi'i view:** concealment under pressure
- **Sunni/Barelvi view:** formal transition
- **Sufi view:** continuity of spiritual path regardless of sect

Association with Religious and Spiritual Centers

Both brothers maintained connections with major spiritual sites:

- **Dargah of Nizamuddin Auliya (Delhi)**
- **Dargah of Khwaja Moinuddin Chishti (Ajmer)**
- **Dargah of Ameer Ali Abul Ulai (Agra)**
- **Haji Ali Shrine (Mumbai)**
- **Shrine of Qazi Nurullah Shushtari (Shaheed-e-Salis), Agra**

These associations reflect:

- ongoing engagement with **Sufi networks**
- reverence for **Ahl al-Bayt-linked scholars and saints**

Economic Life Ethical Earning

Both brothers emphasized:

halal livelihood over wealth accumulation

Jewelry Trade (Initial Profession)

They initially worked as:

→ jewelers (gold and silver trade)

However, they later **abandoned this profession** because:

- even minor inaccuracies in **weight measurement**
- were considered **morally risky before God**

Alternative Economic Activities

Family accounts suggest:

- possible involvement (direct or indirect) in:
  → wood trade (through relatives)

However:

- no strong documentary proof confirms full engagement

Migration During Partition of India (1947)

A major historical transition occurred:

→ **Mass migration from Agra to Pakistan**

Scale of Migration

- Approximately **1,500 individuals**
- Majority were **Shi'i Sayyids**
- Some **Sufi Sayyid families** also included

Journey Conditions

The migration was:

- **difficult and multi-modal**
  - trains
  - walking
  - camels
- marked by:
  - uncertainty
  - limited resources
  - high risk

Settlement Pattern in Pakistan

After entering Pakistan:

Families dispersed into:

- **Lahore and surrounding areas**
- **Multan**
- **various small towns**

Final major settlement:

→ **Hyderabad (Sindh)**
→ specifically:

- **Pakka Qila**
- **Kacha Qila**
- **Hirabad**

Reason for Choosing Hyderabad (Sindh)

A key factor:

→ **Presence of "Qadamgah Maula Ali (AS)"**

This site:

- held deep **spiritual significance**
- attracted Sayyid families
- reinforced **Ahl al-Bayt connection**

Religious Life in Hyderabad

Syed Mohabbat Ali

- lived a **simple, devout life**
- associated with mosque in:
  → **Pakka Qila, Street No. 5**

Roles included:

- **Imam (prayer leader)**
- **Mu'azzin (caller to prayer)**

Practices:

- strict observance of:
  - Tahajjud
  - Fajr

- Qur'an recitation

Daily Charity System

A remarkable practice:

- after morning recitation
- people would gather

He would:

- distribute **financial assistance daily**
- through his grandchildren

This charity came from:

→ **his personal earnings**

Syed Hafeez Ali

- known as:
  → **Haji Syed Hafeez Ali**
- performed **Hajj**
- lived as:
  - pious
  - disciplined
  - morally upright individual

Spiritual Evolution

Later in life:

- both brothers:
  → adopted **Barelvi framework**
  → maintained **Qadiri Sufi affiliation**

Yet:

- Ahl al-Bayt devotion remained intact

Occupational Shift (Next Generation)

Their children:

- entered **shoemaking industry**

Results:

- established **workshops in Pakka Qila**
- became **recognized craftsmen**

Over generations:

- transition occurred toward:
  - education
  - private sector jobs
  - IT and office work

Conclusion

This period reflects:

- survival after trauma
- migration under pressure
- identity negotiation
- preservation of core beliefs

Syed Hafeez Ali and Syed Mohabbat Ali:

- ensured **continuity of lineage**
- balanced **faith, livelihood, and adaptation**
- carried forward both:
  → **Sufi heritage**
  → **Ahl al-Bayt-centered devotion**

SYED MOHABBAT ALI (RA)

Illness, Death, and the Loss of Historical Archives

The final phase of **Syed Mohabbat Ali's** life marks one of the most devastating turning points in the documented history of this family not only due to his passing, but because of the irreversible loss of historical, genealogical, and religious records that followed.

Illness and Cause of Death

Syed Mohabbat Ali suffered from:

→ **Tuberculosis (TB)**

According to family accounts:

- His condition worsened over time
- He experienced **internal bleeding**, including blood from the mouth
- His health declined progressively until his passing

Traditional Account: "Kushta Sona"

A widely narrated family account states:

- He consumed **"Kushta Sona"** (a traditional Unani gold-based compound)
- The substance produced **excessive internal heat (hararat)**
- This aggravated his condition and may have contributed to:
  → deterioration of health
  → eventual fatal outcome

While not medically verified in modern terms, this belief remains part of the preserved oral history.

Hospitalization and the Critical Incident

During the final stage of his illness:

- He was taken to the **hospital urgently**
- Due to the emergency:
  - the house was left **unattended**
  - the neighborhood became aware of the situation

At this exact moment:

→ **A major theft occurred at his residence**

The Theft Scope and Impact

This was not an ordinary theft.

Stolen items included:

- **Cash (including mosque donation funds)**
- **Inherited property documents**
- **Ancient genealogical records (shajra-nama)**
- **Old handwritten manuscripts**
- **Documents written by ancestors**
- **Rare historical papers related to lineage and identity**

Nature of Lost Documents

The stolen materials were of exceptional importance:

- Some were written in **Arabic and Persian**
- Contained:
  - detailed lineage records
  - multi-family genealogical data
  - historical annotations
  - original handwritten records from earlier generations

These were:

primary archival sources not copies

Irreversible Historical Loss

The consequences of this theft were severe:

- A large portion of the **family's documented history was permanently lost**
- Only:
  → **Urdu-transcribed genealogies** survived

Even those that remained:

- were **fragmented**
- partially damaged
- incomplete in structure

Possible Additional Losses

It is also considered possible that:

- **Mughal-era documents (royal decrees / sanads)**
- records related to:
  - court affiliation
  - administrative roles
  - land or service grants

→ may have existed and were lost during this incident

Suspicion of Intentional Targeting

Family narratives suggest:

- the theft may not have been random
- certain documents might have been:
  → **intentionally removed or destroyed**

However:

- no conclusive evidence exists
- this remains an interpretive possibility

Post-Theft Condition of Historical Records

After the incident:

- surviving records were:
  - scattered
  - incomplete
  - partially illegible

Many attempts were made to:

→ **reconstruct the lost history**

but:

- most efforts faced **limited success**

Reconstruction Efforts

To recover lost information, surviving members and researchers:

- consulted:
  - **shrines (dargahs)**
  - **imambargahs**
  - **khanqahs**
  - historical centers in:
    - India
    - Pakistan

Particularly important sources included:

- **Uch Sharif (Darbar Jalaliya records)**

- **Ajmer Sharif (Chishti records)**

Recognition by Shrine Authorities

Prominent religious authorities confirmed the family's identity:

- **Sajjada Nashins of Uch Sharif (Jalaliya order)**
- **Chishti lineage authorities (Ajmer)**

They recognized:

- the descendants of **Syed Shakir Ali Shah**
- and confirmed their connection to:
  → **Naqvi Bukhari lineage**

Critical Genealogical Correction

During reconstruction:

- a major error was identified:

Earlier reading mistake:

→ Ja'far Sani (descendant of Imam Ali Naqi)
was misread as
→ 'Ali (son of Imam Ja'far Sadiq)

Correction confirmed:

- lineage correctly proceeds through:
  → Imam Ali al-Naqi (AS)

This validated:

→ Naqvi identity of the family

Recovery of Partial Records

Some documents were later found:

- in **Uch Sharif archives**
- in **Punjab during medical visits of Syed Mohabbat Ali**
- records deposited during migration period

These sources helped:

- partially restore genealogical continuity

Conclusion

The death of Syed Mohabbat Ali marks:

- the **end of the last generation with full direct knowledge of original records**
- the **collapse of primary archival continuity**

Yet despite this:

- fragments of history survived
- lineage identity remained intact
- reconstruction became possible through:
  → oral transmission
  → shrine records
  → cross-family verification

Historical Significance

This phase represents:

Loss + Recovery + Preservation

It highlights:

- fragility of undocumented history
- importance of genealogical preservation
- role of spiritual institutions in historical continuity

DESCENDANTS OF SYED MOHABBAT ALI & SYED HAFEEZ ALI

Complete Family Lineage, Marriages, and Generational Structure

This section presents the **full documented descendants** of:

- **Syed Mohabbat Ali (RA)**
- **Syed Hafeez Ali (RA)**

All details are preserved exactly as transmitted through family records and oral confirmations, without omission or simplification.

SECTION A DESCENDANTS OF SYED MOHABBAT ALI

Marriages

Syed Mohabbat Ali had **two wives**:

1. **Syeda Naderi Khatoon**
2. **Syeda Munni Khatoon**

Children

From Syeda Naderi Khatoon:

- **Syed Umeed Ali**
- **Syed Naseer Ali (also known as Kallu Chacha)**
- **Syeda Afsari**

- **Syeda Feroza**
- **Syeda Bilqees**

From Syeda Munni Khatoon:

- **Syeda Amina**
- **Syed Shabab Ali**
- **Syed Niaz Ali**
- **Syed Ejaz Ali**
- **Syeda Rubina**
- **Syed Javed Ali**

Detailed Family Branches

◇ Syeda Bilqees (Daughter of Syed Mohabbat Ali)

Husband:
→ **Syed Shahid Hussain Jafri (Shahid Nizami Akbarabadi)**

He was known as:

- a spiritually elevated individual
- a scholar of **'Ilm al-'Arooz (science of prosody)**
- founder of:
  → **first free institute of 'Ilm al-'Arooz in the subcontinent**

Institution:
→ *Ali School for 'Ilm al-'Arooz*
(located near Qadamgah Maula Ali)

He:

- composed poetry in praise of Ahl al-Bayt
- trained multiple notable students
- authored several works
- was associated with:

- spiritual ranks (wali-like personality)
- knowledge of ‘Ilm al-Jafar

Children of Syed Shahid Hussain Jafri & Syeda Bilqees

Sons:

1. Syed Abrar Hussain
2. Syed Zahid Hussain
3. Syed Sajid Hussain
4. Syed Rehan Hussain
5. Syed Farhan Hussain

Daughters:

1. Syeda Nasreen
2. Syeda Sundas
3. Syeda Lareb

◇ Spiritual Experience (Dream Event)

A significant spiritual account:

- He saw **Hazrat Abu Talib (AS)** in a dream
- Location: near **Qadamgah Maula Ali (Eidgah ground)**
- Hazrat Abu Talib led prayer as Imam
- After prayer, attention was directed toward him

This dream is preserved as a **clear, spiritually significant vision**.

◇ Syeda Afsari

Husband:
→ Syed Yousuf Ali

Brothers-in-law:

- Syed Manzoor Ali
- Syed Mubarak Ali Shah

Children:

Sons:

- Syed Younus Ali
- Syed Shahid Ali
- Syed Zahid Ali
- Syed Waqar Ali

Daughters:

- Syeda Ayesha
- Syeda Seema

◇ Syed Naseer Ali

Children:

Sons:

- Syed Faizan Ali
- Syed Rizwan (Raju) Ali
- Syed Adnan Shakir Ali
- Syed Nasir Ali
- Syed Salman Zakir Ali

Daughter:

- Syeda Naseera

◇ Syed Shabab Ali

Children:

Son:

- Syed Sajjad Ali

Daughters:

- Syeda Hina
- Syeda Sana
- Syeda Bushra
- Syeda Huma
- (One daughter name not preserved clearly in records)

◇ Syed Niaz Ali

- Has **three daughters**
- Family resides in **Karachi**

◇ Syed Javed Ali

Children:

Sons:

- Syed Wajahat Ali Naqvi
- Syed Hashir Ali Naqvi
- Syed Haris Ali Naqvi

Daughter:

- (One daughter name not consistently preserved)

Family based in **Karachi**

◇ Syed Ejaz Ali

- Known for:
  - strong adherence to faith
  - simple lifestyle

Children:

Sons:

- Syed Usama Ali Naqvi
- Syed Ali Naqvi *(adopted by his sister)*
- Syed Irfan Ali Naqvi

Daughters:

- Four daughters (names not fully preserved)

◇ Syed Umeed Ali (Eldest Son)

A central figure in later generations.

Children:

Daughters:

- Syeda Fareeda
- Syeda Farhat
- Syeda Shabnam
- Syeda Kausar
- Syeda Nida

Important Note:

- Syeda Farhat married:
  → **Syed Irfan Ali Naqvi Bukhari**
  (from the same extended lineage, though not immediate branch)

Sons:

- Syed Qadeer Ali Naqvi
- Syed Ameer Ali Naqvi
- Syed Majid Ali Naqvi
- Syed Sajid Ali Naqvi
- Syed Zohaib Ali Naqvi

Next Generation Details

Syed Qadeer Ali

Children:

- Syed Shahzaib Ali Naqvi
- Hafiz Syed Shah Zain Ali Naqvi
- Syed Shariq Ali Naqvi
- Syed Yusha Ali Naqvi *(died at birth)*

Syed Ameer Ali

Children:

Sons:

- Syed Hasnain Ali Naqvi
- Syed Hassan Ali Naqvi
- Syed Hassan (Hassanain variant noted in oral records)

Daughters:

- Syeda Aiman
- Syeda Inamta
- Syeda Anabiya

Syed Majid Ali

Children:

- Syed Rafi Ali Naqvi
- Syed Mustafa Ali Naqvi
- Syed Hamza Ali Naqvi

Important Family Link (Naqvi Bukhari Connection)

Research confirmed:

- **Syed Irfan Ali Naqvi Bukhari and this family share a common ancestor**
- Recognition confirmed by:
  - Hakim Sayyid families
  - elders of both lineages

Frequent visits between families occurred historically.

SECTION B DESCENDANTS OF SYED HAFEEZ ALI

Marriages

Syed Hafeez Ali had **two wives**:

1. **Syeda Qadri Khatoon**
2. **Syeda Khurshid Khatoon**

Children

From Syeda Qadri Khatoon:

- **Syed Qamar Ali**
- Four daughters

From Syeda Khurshid Khatoon:

- **Syeda Saeeda**

◇ Syeda Saeeda

Husband:
→ Syed Sabir Rizvi (son of Syed Sharif Rizvi Lakhnavi)

Children:

- Two daughters
- Three sons:
  - Syed Asghar Rizvi
  - Syed Akbar Rizvi *(famous noha reciter, Hyderabad)*
  - Syed Haider Rizvi

◇ Syed Qamar Ali

Children:

- **Six daughters**
- **Four sons:**
  - Syed Qaiser Ali
  - Syed Mohsin Ali
  - Syed Asim Ali
  - Syed Faisal Ali

Critical Issue Denial of Genealogical Record

A major internal family conflict:

- Due to **belief differences and lifestyle concerns**
- Syed Qamar Ali's descendants were:

→ denied access to official family shajra (genealogical record)

2019 Incident

- Syed Mohsin Ali and relatives requested the shajra
- Request was **formally refused**

Reason:

→ long-standing family position regarding ideological deviation

2024 Discussion

New narrative emerged:

- Claim of:
  → “four original migrants from Arabia”

However:

- later analysis showed:
  → confusion with **Sadat Barha / Bilgrami lines**
  → not aligned with Naqvi Bukhari lineage

Conclusion

This section demonstrates:

- full expansion of lineage
- branching into multiple families
- preservation despite internal differences

Despite disputes:

→ **core lineage continuity remains intact**

SYED UMEED ALI (RA)

An Incomplete Yet Invaluable Life Narrative

Syed Umeed Ali (may Allah have mercy on him), son of Syed Mohabbat Ali, stands as one of the most important narrators and preservers of this family's history. Much of the detailed historical content contained in this work is derived from his direct accounts, observations, and lived experiences.

Primary Source of Family History

A significant portion of the family's recorded narrative especially the longer and more detailed accounts originates from:

→ **Syed Umeed Ali**

These accounts are:

- corroborated by:
    - his siblings
    - his children
    - extended family members
    - neighborhood witnesses

Particularly among residents of:

- **Pakka Qila (Hyderabad)**
- **Qadamgah Maula Ali area**
- **Hirabad**

Additionally confirmed by:

- associates from his workplace (factory community)
- close relatives from both paternal and maternal sides

Unique Position in Family Understanding

Syed Umeed Ali had a distinctive advantage:

- he directly observed:
  - **fiqh-related dynamics**
  - **social behavior across sects**
  - **genealogical continuity**

He witnessed:

- both **pre-Partition memory transmissions**
- and **post-migration identity transformations**

Frequent Travel to India

Until approximately:

→ 2010

He and his family:

- regularly traveled to **India**

These visits allowed:

- continued contact with:
  - relatives in Agra and Firozabad
  - extended Sayyid networks

His relationships there remained:

→ as strong as local family ties in Pakistan

The Unfinished Book A Collective Loss

One of the greatest regrets associated with his life:

He was unable to complete a written record of the family history

Had this work been completed:

- many contradictions would not exist today
- genealogical confusion would have been eliminated
- a multi-volume historical archive could have emerged

Life Conditions Migration and Hardship

His life was shaped by:

- **migration trauma in childhood**
- **economic hardship in youth**
- **continuous responsibility in adulthood**

He experienced:

- displacement
- instability
- limited resources

Burden of Family Responsibility

After the death of his father (**Syed Mohabbat Ali**):

- he became:

→ primary support for the entire family

Responsibilities included:

- supporting siblings
- managing household needs
- raising his own children
- maintaining economic stability

The Pakka Qila Property Case (20-Year Legal Battle)

One of the defining struggles of his life:

→ **A legal dispute over family property**

Nature of the Property

- located in **Pakka Qila**
- included:
  → a **shoemaking factory (central workshop)**

Dispute

A cousin (paternal side) claimed:

→ the property belonged to **Syed Hafeez Ali**

However:

- actual ownership belonged to:
  → **Syed Mohabbat Ali**

Legal Responsibility

As the eldest and most capable:

→ **Syed Umeed Ali took full responsibility for the case**

Duration and Impact

- lasted **approximately 20 years**
- required:
  - continuous court appearances
  - documentation work
  - financial strain

At times:

- he stayed away from home for **several days and nights**

Remarkable Family Culture (Despite Conflict)

Despite ongoing litigation:

- family unity traditions remained strong

Example:

- all members still ate together

A notable incident:

- **Syed Qamar Ali once refused to join dinner** due to tension
- Syed Umeed Ali personally went to bring him back
- the family then ate together

This reflects:

→ strong **Sayyid family ethics of unity and respect**

Economic Struggle and Educational Gap

During this period:

- financial conditions remained difficult

Family members:

- focused on:
  → survival and work

As a result:

→ **education was largely neglected**

Exception Cases

- **Syed Niaz Ali**:
  - completed a Master's degree
  - worked in government service
- descendants of **Syed Qamar Ali**:
  - comparatively more educated

Children Supporting the Family

His sons contributed early:

- **Syed Qadeer Ali**
  - assumed family responsibilities
- **Syed Ameer Ali**
  - supported alongside his brother

They:

- helped run the household
- supported legal expenses
- restarted the factory

Victory But at a Cost

Eventually:

→ **He won the legal case**

However:

- his siblings had earlier declared:

If you win, the property is yours we cannot support financially

Thus:

- he bore **all expenses alone**
- and retained ownership

Post-Case Phase

By the time the case ended:

- 20 years had passed
- children had reached marriage age

New challenges arose:

- marriages
- household expansion
- social responsibilities

Decline in Historical Preservation

Due to:

- legal struggle
- financial pressure
- lack of education

The family:

→ lost focus on documenting lineage and history

Personal Loss and Final Years

A major emotional tragedy:

→ death of his youngest daughter:

- **Syeda Nida**

This deeply affected him.

Health Decline and Death

Later:

- he suffered a **hip fracture**
- underwent surgery
- partially recovered
- then fell ill again

Eventually:

→ **passed away**

Aftermath

- his wife passed away **three years later**

Lost Knowledge

Despite being the primary knowledge holder:

- no one was able to:
  → sit with him consistently
  → document his knowledge fully

Reason

- his personality included:
  → strict temperament
  → strong authority

Family members often:

- avoided asking follow-up questions

Sectarian Sensitivity Barrier

Another major obstacle:

→ **sectarian sensitivity (Sunni–Shi'i tensions)**

Because:

- family members lived together harmoniously
- shared meals and spaces

No one wanted to:

→ create division through written records

Conclusion

Syed Umeed Ali represents:

- the **last major living archive** of family history
- a bridge between:
  → pre-Partition memory
  → post-migration reality

His life reflects:

- struggle
- responsibility
- sacrifice
- incomplete preservation

Historical Significance

His story highlights:

- how knowledge can be lost without documentation
- how hardship can erase intellectual legacy
- how oral history alone is not sufficient

CURRENT GENERATION, DOCTRINAL IDENTITY, AND MUHARRAM PRACTICES

Imami Belief, Sufi Influence, and the Tradition of "Kundili Filling"

Continuity of Belief in the Current Generation

It has remained consistently evident that the family, across generations, has maintained a foundational commitment to:

→ Imami (Twelver) belief

Regardless of:

- individual inclination toward **Sufism**
- or outward association with **Sunni (Barelvi) frameworks**

All branches of the family have historically acknowledged:

→ the Twelve Imams (peace be upon them) as their true spiritual authorities

This continuity extends into the present generation, where:

- adherence to **Ahl al-Bayt-centered belief** remains intact
- variations exist in expression, but not in foundational reverence

Azadari as a Multi-Dimensional Practice

Within Sayyid families, **Azadari (mourning for Imam Husayn, peace be upon him)** is not merely a ritual practice, but a:

- **spiritual expression**
- **historical continuity**
- **cultural inheritance**

These practices have evolved regionally across:

- Lucknow
- Hyderabad (Deccan and Sindh)
- Iran
- Iraq
- broader South Asia

Each region contributed unique forms of expression while preserving the same underlying devotion.

The Tradition of "Kundeli Filling"

One of the most distinctive and lesser-known traditions within this family is:

→ **"Kundili Filling"**, observed on the night of **9th Muharram**

Structure of the Practice

Historically:

- from **1st Muharram to 13th Muharram**
  → cooking in households was suspended

Later reform by **Syed Umeed Ali**:

- reduced this to:
  → **9th–13th Muharram**

In modern practice:

- it is observed primarily on:
  → **9th and 10th Muharram**

Food Element

Originally:

- various sweets were prepared:
  - halwa
  - kheer
  - laddoo
  - barfi

In later years:

→ **dates (khajoor)** became standard

Distribution Method

- Each **male member of the household** is assigned:
  → **one portion (typically one date)**
- Portions are placed collectively in a tray or vessel
- This arrangement is called:
  → **"Kundili bharna"**

Consumption

- The prepared portions are:
  → consumed on **10th Muharram (Ashura)**

Symbolic Meaning

This practice is understood as:

- a symbolic remembrance of:
  → the night of **9th Muharram in Karbala**

According to classical sources such as:

- **Abu Mikhnaf (Maqtal al-Husayn)**

- **Shaykh Abbas Qumi (Nafs al-Mahmum)**

On that night:

- Imam Husayn (AS) gathered his companions
- encouraged عبادت (worship)
- and prepared for the coming martyrdom

Food scarcity and collective sharing are reflected symbolically in this tradition.

Historical and Scholarly References

This tradition is not derived from a specific fiqh ruling, but from:

→ **hereditary Sayyid cultural practices**

Scholarly observations include:

- **Shah Abdul Aziz Dehlvi**
  - noted diversity of Azadari practices among descendants of Imam Musa al-Kazim
- **Dr. Kalbe Sadiq**
  - emphasized generational transmission of mourning traditions
- **Dar al-Nasab (Hyderabad records)**
  - documented similar practices among Naqvi Sayyid families

Geographical Spread of the Tradition

The practice has been observed in:

- Lucknow
- Deccan (Hyderabad India)
- Agra
- Firozabad
- Lahore
- Multan

- Karachi
- Hyderabad (Sindh)

Additional Aspect Nazar (Votive Offering)

In some cases:

- Kundili is performed as:
  → **nazar (vow-based offering)**

Example:

- if a wish is fulfilled
  → family performs Kundili on 9th Muharram

Conclusion on the Practice

“Kundili Filling” represents:

- a **symbolic ritual of remembrance**
- not a strict doctrinal obligation

Its purpose is:

- to recall Karbala
- express devotion
- maintain inherited tradition

Doctrinal Identity Sunni vs Shi‘i Indicators

This family presents a historically layered identity with evidence supporting both dimensions.

Indicators Suggesting Sunni (Sufi) Alignment

1. Sufi Affiliations

- Association with:
  - Chishtiyya
  - Qadiriyya
  - Jalaliyya

These orders are traditionally linked with **Sunni Islam**.

2. Shrine Associations

Connections with:

- Nizamuddin Auliya
- Ajmer Sharif
- Ameer Ali Abul Ulai

These are primarily **Sunni Sufi centers**.

3. Prayer Practices (Variation)

Historical reports indicate:

- some individuals prayed:
  - **hands folded (Hanafi style)**

others:

- **hands open (Jafari style)**

Indicators Suggesting Shi‘i (Ithna ‘Ashari) Identity

1. Lineage

- direct descent from:
  → **Imam Ali al-Naqi (AS)**

Historically:

- Naqvi Sayyids are strongly associated with **Shi'i tradition**

2. Core Belief

- consistent belief in:
  → **Twelve Imams**

3. Azadari Practices

- Muharram rituals
- Majalis
- Noha recitation
- Kundili tradition

These are distinctly **Shi'i expressions**

4. Historical Context (Mughal Period)

- many Sayyid families connected to courts
- were aligned with **Shi'i intellectual traditions**

5. Oral Testimony

Repeated statement:

"The difference between us was only matam."

This implies:

- doctrinal unity
- ritual variation

Synthesis

The most accurate interpretation:

The family represents a **hybrid Ahl al-Bayt-centered identity**, combining:

- Sufi institutional structure
- Imami theological orientation

Conclusion

Across generations:

- **belief remained centered on Ahl al-Bayt**
- outward forms adapted to:
    - social conditions
    - migration pressures
    - survival strategies

Yet:

→ **core identity persisted**

AFFILIATIONS, BURIAL SYSTEMS, AND HIDDEN SPIRITUAL DIMENSIONS

Affiliation with Major Sufi Shrines

Members of this Sayyid family, particularly from the lineage of **Syed Ameer Ali** and his descendants, maintained historical connections with several major Sufi shrines across the subcontinent.

These include:

- **Dargah of Hazrat Nizamuddin Auliya (Delhi)**
- **Dargah of Khwaja Moinuddin Chishti (Ajmer)**
- **Dargah of Ameer Ali Abul Ulai (Agra)**
- **Shrines associated with Jalal Shah Bukhari and Shah Ahmad Bukhari**

These shrines were predominantly administered under **Sufi (Sunni) influence**, which provides an external indication of Sunni association.

However, according to Sufi narratives:

- the connection of Syed Ameer Ali was sometimes:
    - **administrative**
    - **strategic**
    - or linked to **state-level responsibilities**

This implies that the relationship was not purely doctrinal, but also functional and situational.

Qadiri Initiation (Bay‘ah) in Later Generations

In later life:

- **Syed Muhabbat Ali**
- **Syed Hafeez Ali**

→ entered into **bay‘ah (spiritual initiation)** in the **Qadiriyya order**

Their spiritual chain (silsila) connects to:

→ **Shaykh Abdul Qadir Jilani (RA)**

It is recorded that:

- Syed Hafeez Ali had memorized this silsila **verbally (by heart)** during his lifetime

Burial Systems A Distinctive Family Practice

Separate Burial System for Men and Women

One of the most unique features of this family’s historical structure is:

→ **gender-based burial separation**

1. Burial of Women داخلِ حویلی (Inside the Haveli)

- Women were **not buried in public graveyards**
- Instead, they were buried:
  → **inside the family haveli (ancestral residence)**

Purpose:

- protection of graves
- preservation of honor
- maintaining privacy

This reflects:

- strong internal family structure
- high emphasis on **modesty and safeguarding lineage dignity**

2. Burial of Men Separate Sayyid Cemetery

- Male members were buried in:
  → a **designated cemetery exclusively for Sayyids**

Characteristics:

- non-Sayyids were **not allowed burial there**
- it functioned as a **lineage-restricted burial ground**

Transformation Over Time

With changing social conditions:

- these exclusive cemeteries gradually evolved into:
  → **general Shi‘i graveyards**

Meaning:

- burial restrictions weakened
- access widened to broader Shi‘i community

Geographical Evidence

Such burial practices are historically noted in:

- Firozabad
- Agra
- surrounding regions with dense Sayyid populations

The Haveli of “Khalkhalaunga” A Lost Ancestral Center

Identity of the Haveli

The family historically refers to an ancestral property named:

→ **“Khalkhalaunga”**

Important note:

- This name is likely:
  - distorted through oral transmission
  - not verifiable in written records
  - absent from modern geographic documentation

Significance

This haveli functioned as:

- a **residential center**
- a **burial site for women**
- a **symbol of lineage continuity**

Loss of Evidence

After:

- the death of **Syed Muhabbat Ali**
- and subsequent **theft of documents**

→ physical and documentary traces of this haveli disappeared

Today:

- it survives only in **oral tradition**

Marriage Patterns and Lineage Preservation

Historically:

- marriages were conducted **strictly within Sayyid families**

Purpose:

- preservation of **nasab (lineage purity)**

Non-Sayyid marriages:

- were **extremely rare or non-existent**

Modern Shift

In later generations:

- this restriction relaxed
- intermarriages with non-Sayyids increased

The Mosque and the Phenomenon of Jinn Influence

Important Note

This section reflects **family oral tradition**, not empirically verifiable history. It is preserved here for completeness.

Reported Jinn Presence

According to longstanding accounts:

- the family mosque was:
  → **strongly influenced by jinn presence**

Even:

- scholars and spiritual figures of different sects reportedly:
  → acknowledged this phenomenon

Restricted Access

It is said that:

- **only family members** could:
  - pray
  - operate
  - manage the mosque

Others:

- were **prevented (spiritually obstructed)**

Incident of Feeding the Jinn

A notable narrative:

- a family elder invited jinn for a meal

Outcome:

- even large quantities of food:
  → failed to satisfy a single jinn

Result:

- the jinn became **angered**

Aftereffects

Following this:

- recurring effects were reported:
  - disturbances
  - unusual attachments
  - generational spiritual influence

Alternate Tradition Protective Relationship

Another stream of narration states:

- the jinn were actually:
  → **protective allies of the family**

Belief:

- they:
  - accompanied the family
  - safeguarded lineage

Two Interpretative Frameworks

1. Sectarian Interpretation

Some believe:

- underlying cause relates to:
  → **Sunni–Shi'i tensions**

Possibility:

- mosque originally aligned with:
  → **Ahl al-Bayt (Shi'i orientation)**

Later:

- influenced by:
  → **Sunni Sufi structures**

2. Purely Spiritual Interpretation

Others argue:

- the matter is:
  → **entirely metaphysical**

Meaning:

- sectarian identity is irrelevant
- spiritual forces defined the space

Unexplained Financial Support After Migration

After migration to Pakistan:

- Syed Muhabbat Ali reportedly received:
  → **regular financial support**

Nature of support:

- stipend
- rent
- unspecified assistance

Unknown Source

The source of this income:

- remains **unclear**

Possible explanations:

- shrine-related funding
- institutional religious support
- private patronage

Termination

Family accounts state:

- this support:
  → ended during the **Indo-Pak conflict period**

Conclusion

This section reveals a layered structure of the family's past:

- institutional Sufi affiliations
- strict lineage-based burial customs
- lost architectural heritage
- strong oral traditions involving unseen forces
- unexplained financial channels

Together, these elements illustrate:

→ a **complex intersection of history, spirituality, and inherited memory**

GENEALOGICAL VERIFICATION, UCH SHARIF CONNECTIONS, AND FINAL HISTORICAL SYNTHESIS

Reconstruction of Lineage After Loss of Primary Records

A critical turning point in the history of this family occurred after the death of **Syed Muhabbat Ali**, when a major theft took place at his residence.

This incident did not merely involve material loss, but resulted in:

- disappearance of **ancient genealogical manuscripts**
- loss of **Arabic and Persian lineage records**
- destruction of **multi-family historical documentation**

As a result:

- only **Urdu-transcribed genealogical records** remained intact
- surviving records were **fragmented and incomplete**
- broader inter-family historical connections were lost

Nature of Lost Records

The stolen materials included:

- original **nasab-namas (genealogical scrolls)**
- handwritten manuscripts by ancestors
- records covering **multiple Sayyid families**

The remaining material:

- covers primarily **this immediate family line**
- lacks wider genealogical integration

Recovery Efforts Through Religious and Historical Centers

Following this loss, attempts were made to reconstruct lineage data through:

1. Shrines (Dargahs)
2. Imambargahs
3. Khanqahs
4. Historical Sayyid registries across India and Pakistan

Key Locations for Verification

Particular reliance was placed on:

- **Uch Sharif (Pakistan)**
- **Ajmer Sharif (India)**
- other regional Sufi centers preserving genealogical records

These locations historically maintained:

→ **archival copies of Sayyid lineage records**

Recognition by Authoritative Lineage Custodians

Uch Sharif Jalaliya Order

Recognition was provided by:

Makhdum Hamid Muhammad Nau Bahar Khamis
(also known as)
Makhdum Syed Sultan Jahaniyan Naqvi Bukhari
→ Sajjada Nashin of **Dargah Jalaliya, Uch Sharif**

Key Confirmation

He identified:

- this family as descendants of:
  → **Syed Shakir Ali Shah (RA)**
  → son of **Syed Ameer Ali Shah (RA)**

He also confirmed:

- that a **delegation (khalifa group)** had historically traveled to Hyderabad, Pakistan
- and met **Syed Umeed Ali**

Ajmer Chishti Order

Recognition also came from:

Pir Syed Nasiruddin Naqvi Modudi Hashmi Chishti
→ Sajjada Nashin of **Astana Jhalra Sharif, Ajmer**

His Confirmation Included

- identification of the family lineage
- acknowledgment of historical spiritual affiliation
- validation of genealogical continuity

Cross-Verification Through Shi‘i Ithna ‘Ashari Sources

In addition to Sufi sources:

- genealogical validation was also conducted through:

→ **Twelver Shi‘i scholarly records**

This confirms:

- the family’s alignment with **Imami (Ithna ‘Ashari) lineage traditions**

Critical Correction in Lineage Interpretation

Historical Misreading Identified

A major error was discovered in earlier interpretations:

- due to:
  - complex calligraphy
  - multiple handwriting styles
  - aging of readers

Incorrect Reading

“Ja‘far Sani, son of Imam Ali Naqi (AS)”
was mistakenly read as:

→ “Ali, son of Imam Ja‘far al-Sadiq (AS)”

Corrected Lineage

After verification:

- lineage correctly traces through:

→ **Ja‘far Sani (son of Imam Ali Naqi AS)**
→ continuing through
→ **Bukhari Sayyid lines**

→ leading to

→ **Syed Ameer Ali Shah**

Confirmation of Bukhari–Naqvi Identity

All recovered data consistently indicates:

- this family belongs to:

→ **Naqvi Sayyids**

→ specifically **Bukhari Naqvi lineage**

Migration Records Found in Uch and Lahore

Evidence suggests:

- during migration:

→ Syed Muhabbat Ali submitted genealogical records in:

- **Uch Sharif**
- **Lahore (during medical stay)**

These records:

- were later found
- and supported the reconstructed lineage

Role of Hereditary Genealogy Custodians

Family traditions mention:

- a specific group historically responsible for:

→ collecting and preserving Sayyid genealogies

Characteristics:

- over **centuries of record-keeping**
- likely based in or around **Uch Sharif**
- possibly part of:
    - Naqib al-Ashraf system
    - or hereditary Sajjada Nashin lineages

Geographical Spread of Lineage Networks

The genealogical network spans:

- Agra
- Firozabad
- Uttar Pradesh
- Uch Sharif
- Iran
- Iraq
- Afghanistan
- Arabian regions

Historical Migration Pattern (Macro-Level)

Phase 1 From Central Asia

- Bukhara → Multan
- Multan → Uch Sharif

Led by:

→ **Hazrat Syed Jalaluddin Surkh Posh Bukhari (RA)**

Phase 2 Expansion into India

From Uch Sharif:

- migration into:
  - Jaunpur
  - Lucknow
  - Saharanpur
  - Agra
  - Firozabad

Purpose:

- Islamic propagation
- spiritual leadership
- social reform

Phase 3 Later Movements

- connections extended to:
  - Iran
  - Iraq
  - Afghanistan

Scholarly References

The reconstruction is supported by:

- Ghulam Rasool Mehr *Seerat Syed Jalaluddin Surkh Posh Bukhari*
- *Tarikh Uch Sharif* Syed Ahmad Bukhari
- Dr. Ghulam Yazdani *Archaeological Studies of South Asia*
- Syed Zia-ul-Hasan Bukhari works on Bukhari Sayyids
- Fariduddin Attar *Tazkirat al-Awliya*

Limitations of Historical Certainty

It is important to state:

- not all migration details are definitively proven
- multiple narratives exist
- some elements remain:

→ **oral traditions rather than documented history**

Example of Uncertainty

The question:

→ "How exactly did this family first arrive in India?"

remains:

→ **historically unresolved**

Possible Link to Shah Abdul Ma'ali (Mauj-e-Darya Lahori)

Family tradition suggests:

- migration to India occurred:

→ **after the era of Shah Abdul Ma'ali (RA)**

However:

- this remains a **tradition-based claim**, not fully documented

Final Identity Framework of the Family

Genealogical Identity

- Naqvi Sayyid
- Bukhari lineage
- descending from:
  → **Imam Ali Naqi (AS)**

Doctrinal Identity

- historically:
  - **Twelver Shi'i (Imami)** foundation
- later influences:
  - Sufi (Chishti, Qadiri, Jalali)
  - Barelvi affiliations (in Pakistan period)

Cultural Identity

- strong Ahl al-Bayt devotion
- preserved mourning traditions
- maintained lineage consciousness

FINAL CONCLUSION

This book represents:

- not just a genealogy
- but a **multi-layered historical reconstruction**

It combines:

- oral tradition
- partial documentation
- shrine-based verification
- scholarly correction

What Was Lost

- original manuscripts
- inter-family genealogical maps
- primary archival records

What Was Preserved

- core lineage
- identity continuity
- spiritual traditions
- family memory

What Was Rebuilt

- corrected genealogy
- validated lineage
- reconstructed migration path

Closing Statement

This is not merely the story of a family.

It is:

→ a record of **migration, survival, adaptation, and continuity**
→ a testament to **Ahl al-Bayt devotion across centuries**
→ a preserved fragment of a much larger historical legacy

FAMILY TREE – PART 1 (ROOT → SYED MUHABBAT ALI LEVEL)

Primary Lineage (Main Chain)

Syed Ameer Ali Shah ibn Syed Haider Shah ibn Syed Qutb Shah ibn Syed Kabir Shah ibn Syed Sharaf ud Din Shah ibn Syed Shams ud Din Shah ibn Syed Jahangir Shah ibn Syed Yar Shah Haider ibn Syed Shah Nizam ibn Syed Zain ul Abideen ibn Syed Ilm ud Din ibn Syed Jalal ud Din Haider ibn Syed Safi ud Din ibn Syed Nizam ud Din ibn Syed Aleem ud Din ibn Syed Jalal ud Din ibn Syed Ilm ud Din Bukhari ibn Syed Mahmood Nar Nasir ud Din ibn Syed Jalal ud Din Hussain (Makhdoom Jahanian Jahan Gasht) ibn Syed Sultan Ahmed Kabir ibn Syed Jalal ud Din Surkh Posh Bukhari ibn Syed Qutb Kamal ibn Syed Ali al-Muayyad ibn Syed Jafar ibn Syed Muhammad Bukhari ibn Syed Mahmood ibn Syed Ahmed Shah ibn Syed Abdullah ibn Syed Ali Asghar ibn Syed Jafar Sani ibn Imam Ali Naqi (AS) ibn Imam Muhammad Taqi (AS) ibn Imam Ali Raza (AS) ibn Imam Musa Kazim (AS) ibn Imam Jafar Sadiq (AS) ibn Imam Muhammad Baqir (AS) ibn Imam Zain ul Abideen (AS) ibn Imam Hussain (AS) ibn Imam Ali (AS) ibn Abu Talib ibn Abdul Muttalib (A.S)

Next Generations

Syed Ameer Ali Shah
→ ibn Syed Shakir Ali Shah
→ ibn Syed Ashiq Ali Shah
→ ibn Syed Nafees Ali Shah

Children of Syed Nafees Ali Shah

Syed Nafees Ali Shah had:

- Syed Amjad Ali
- Syed Hafeez Ali

- Syed Muhabbat Ali

Next Layer – Syed Hafeez Ali & Syed Muhabbat Ali Branch Split

Branch 1 – Syed Hafeez Ali

Syed Hafeez Ali ibn Syed Nafees Ali

→ married:

- Syeda Qadri Khatun
- Syeda Khurshid Khatun

Children (Qadri Khatun)

Syed Hafeez Ali → children:

- Syed Qamar Ali
- (4 daughters – names preserved but not all listed here)

Children (Khurshid Khatun)

- Syeda Saeeda

→ married: Syed Sabir Rizvi

→ children:

- Syed Asghar Rizvi
- Syed Akbar Rizvi
- Syed Haider Rizvi
    -
    - 2 daughters

Branch 2 – Syed Muhabbat Ali (Main Expanded Tree)

Syed Muhabbat Ali ibn Syed Nafees Ali

→ wives:

- Syeda Naderi Khatun
- Syeda Munni Khatun

Children of Syed Muhabbat Ali (FULL NO MISS)

From Syeda Naderi Khatun

- Syed Umeed Ali
- Syed Naseer Ali (Kallu Chacha)
- Syeda Afsari
- Syeda Feroza
- Syeda Bilqees

From Syeda Munni Khatun

- Syeda Amina
- Syed Shabab Ali
- Syed Niaz Ali
- Syed Ejaz Ali
- Syeda Rubina
- Syed Javed Ali

Next Generation Expansion (Start)

Syed Umeed Ali Branch

Syed Umeed Ali → children:

Sons

- Syed Qadeer Ali
- Syed Ameer Ali
- Syed Majid Ali
- Syed Sajid Ali
- Syed Zohaib Ali

Daughters

- Syeda Fareeda
- Syeda Farhat
- Syeda Shabnam
- Syeda Kausar
- Syeda Nida

Syed Qadeer Ali Branch

Syed Qadeer Ali → children:

- Syed Shahzaib Ali
- Hafiz Syed Shah Zain Ali
- Syed Shariq Ali
- Syed Yusha Ali (died at birth)

Syed Ameer Ali Branch

Syed Ameer Ali → children:

- Syed Hasnain Ali
- Syed Hasan Ali
- Syed Hassan Ali
- Syeda Aiman
- Syeda Inamta

- Syeda Anabiya

Syed Majid Ali Branch

Syed Majid Ali → children:

- Syed Rafi Ali
- Syed Mustafa Ali
- Syed Hamza Ali

Syed Naseer Ali Branch

Syed Naseer Ali → children:

- Syed Faizan Ali
- Syed Rizwan Ali
- Syed Adnan Shakir Ali
- Syed Nasir Ali
- Syed Salman Zakir Ali
- Syeda Naseera

Syed Shabab Ali Branch

Syed Shabab Ali → children:

- Syed Sajjad Ali
- Syeda Hina
- Syeda Sana
- Syeda Bushra
- Syeda Huma
- (1 daughter – name partially missing in source, preserved as unknown)

Syed Niaz Ali Branch

Syed Niaz Ali →

- 3 daughters (names not fully preserved in source)

Syed Ejaz Ali Branch

Syed Ejaz Ali → children:

Sons:

- Syed Usama Ali
- Syed Ali (given in adoption)
- Syed Irfan Ali

Daughters:

- 4 daughters

Syed Javed Ali Branch

Syed Javed Ali → children:

- Syed Wajahat Ali Naqvi
- Syed Hashir Ali Naqvi
- Syed Haris Ali Naqvi
- 1 daughter

Syeda Afsari Branch

Syeda Afsari → married Syed Yusuf Ali

→ children:

Sons:

- Syed Younus Ali
- Syed Shahid Ali
- Syed Zahid Ali
- Syed Waqar Ali

Daughters:

- Syeda Ayesha
- Syeda Seema

Syeda Bilqees Branch

Syeda Bilqees → married:

Syed Shahid Hussain Jafri (Nizami Akbarabadi)

→ children:

Sons:

- Syed Abrar Hussain
- Syed Zahid Hussain
- Syed Sajid Hussain
- Syed Rehan Hussain
- Syed Farhan Hussain

Daughters:

- Syeda Nasreen
- Syeda Sundas
- Syeda Lareb

The Complete Historical Lineage of Naqvi Bukhari Sayyid Families of Hyderabad and Karachi: From Arabia to India to Pakistan

The Naqvi Bukhari Sayyid families of Hyderabad (Sindh) and Karachi represent one of the most historically layered, spiritually rooted, and genealogically preserved lineages in South Asian Islamic history. These families trace their ancestry directly to **Imam Ali al-Naqi (AS)**, through a continuous chain of Sayyids that extends from the Arabian Peninsula into Central Asia, then into the Indian subcontinent, and eventually into modern Pakistan.

Arab Origins and Early Lineage

The foundational lineage begins from:

Imam Ali (AS) ibn Abu Talib → Imam Hussain (AS) → Imam Zain ul Abideen (AS) → Imam Muhammad al-Baqir (AS) → Imam Ja'far al-Sadiq (AS) → Imam Musa al-Kazim (AS) → Imam Ali al-Ridha (AS) → Imam Muhammad al-Taqi (AS) → Imam Ali al-Naqi (AS)

From Imam Ali al-Naqi (AS), the lineage continues through:

Syed Ja'far Sani → Syed Ali Asghar → Syed Abdullah → Syed Ahmad Shah → Syed Mahmood → Syed Muhammad Bukhari → Syed Ja'far → Syed Ali al-Muayyad → Syed Qutb Kamal → Syed Jalaluddin Surkh Posh Bukhari

Central Asian and Bukhari Phase

Hazrat Syed Jalaluddin Surkh Posh Bukhari (RA), one of the most influential early Sufi Sayyids, migrated from **Bukhara to Multan**, and then to **Uch Sharif**, where he established a major spiritual and genealogical center.

From Uch Sharif, generations of Bukhari Naqvi Sayyids spread across:

- Agra
- Firozabad
- Lucknow
- Jaunpur
- Saharanpur

These regions became hubs of **Islamic scholarship, Ahl al-Bayt devotion, and Sufi activity**.

Indian Settlement: Firozabad and Agra

From the Bukhari lineage emerged:

Syed Jalaluddin Hussain (Makhdoom Jahanian Jahan Gasht) → Syed Mahmood Nar Nasiruddin → Syed Ilmuddin Bukhari → Syed Jalaluddin → Syed Aleemuddin → Syed Nizamuddin → Syed Safiuddin → Syed Jalaluddin Haider → Syed Ilmuddin → Syed Zain ul Abideen → Syed Shah Nizam → Syed Yar Shah Haider → Syed Jahangir Shah → Syed Shamsuddin → Syed Sharafuddin → Syed Kabir Shah → Syed Qutb Shah → Syed Haider Shah → Syed Ameer Ali Shah

Syed Ameer Ali Shah Mughal Era Figure

Syed Ameer Ali Shah served as a **royal physician (Hakim)** in the Mughal court. His position gave him:

- access to elite political circles
- influence in confidential matters
- proximity to royal authority

At the same time, he was recognized as:

- a **Sayyid of Ahl al-Bayt lineage**
- a **spiritual personality**
- a man of **religious discipline and simplicity**

Next Generations: Syed Shakir Ali → Syed Ashiq Ali → Syed Nafees Ali

The lineage continues:

Syed Shakir Ali Shah ibn Syed Ameer Ali Shah
→ known for **religious preaching in Firozabad**
→ associated with **Chishti and Jalali Sufi traditions**

Syed Ashiq Ali ibn Syed Shakir Ali
→ known for **piety, simplicity, and devotion to Ahl al-Bayt**

Syed Nafees Ali ibn Syed Ashiq Ali
→ martyred along with his wife in sectarian violence
→ leaving behind minor children:

- Syed Amjad Ali
- Syed Hafeez Ali
- Syed Muhabbat Ali

Migration Crisis: Firozabad → Agra

After the martyrdom of Syed Nafees Ali:

- children were rescued by their aunt (Phuphi Amma)
- relocated overnight from Firozabad to Agra
- initially lived in a shrine compound

This marked the beginning of a **major displacement phase**.

Partition Migration: Agra → Lahore → Hyderabad (Sindh)

During Partition:

- approximately **1500 Sayyid individuals migrated together**
- route included:

→ Agra → Lahore → Multan → Rawalpindi → Hyderabad (Sindh)

Final settlement:

- **Hyderabad (Pakka Qila, Kacha Qila, Hirabad)**
- Karachi (for some branches)

Syed Hafeez Ali and Syed Muhabbat Ali

Syed Hafeez Ali

- performed Hajj
- known for piety
- descendants include **Rizvi Sayyids (Hyderabad)**

Syed Muhabbat Ali

- lived in Pakka Qila
- served in mosque (Imamat + Adhan)
- died due to tuberculosis

A major incident:

→ **after his hospitalization, his house was robbed**
→ loss included:

- genealogical records
- manuscripts
- family archives

Hyderabad (Sindh) Establishment of Sayyid Identity

These families became known for:

- strong **Ahl al-Bayt devotion**
- **Azadari traditions (Muharram, Chehlum)**
- **religious discipline + simplicity**
- trades such as:
    - shoe manufacturing
    - small businesses

Major Descendant Lines

Syed Qadeer Ali Naqvi s/o Syed Umeed Ali s/o Syed Muhabbat ali s/o Syed Nafees Ali s/o Syed Ashiq Ali s/o Syed Shakir Ali s/o Syed Ameer Ali s/o Syed Haider Shah s/o Syed Qutb Shah s/o Syed Kabeer Shah s/o Syed Sharfuddin Shah s/o Syed Shamsuddin Shah s/o Syed Jahangir Shah s/o Syed Yar Shah Haider s/o Syed Shah Nizam s/o Syed Zainulabdeen s/o Syed Ilmuddin s/o Syed Jalaludin Haider Surhwardi Lahori r.a s/o Syed Safiuddin Shah Bukhari s/o Syed nizamudin s/o syed ilmuddin bukhari s/o syed jalaluddin bukhari s/o ilmuddin bukhari s/o syed nar Nasiruddin mehmood bukhari s/o hazrat makhdom syed jalaluddin Hussain almaruf makhdom jahaniya jahan gasht r.a s/o syed ahmed Kabeer s/o hazrat sultan syed jalaludin haider surkh posh bukhari r.a s/o syed ali almoeed s/o syed jafar abu turab s/o syed Muhammad abul fatah s/o syed mehmood Asghar bukhari s/o syed abu yusuf ahmed Baghdadi s/o syed Abdullah Idrees Baghdadi s/o syed abul hasan ali Asghar almaruf ali ashqar s/o syed jafar sani s/o hazrat syed imam ali naqi al hadi a.s

1. **Adam (A.S)**
2. **Seth (A.S) son of Adam (A.S)**
3. **Enosh son of Seth (A.S)**
4. **Kenan son of Enosh**
5. **Mahalalel son of Kenan**
6. **Jared son of Mahalalel**
7. **Enoch (Idris A.S) son of Jared**
8. **Methuselah son of Enoch (Idris A.S)**
9. **Lamech son of Methuselah**
10. **Noah (Nuh A.S) son of Lamech**
11. **Shem son of Noah (Nuh A.S)**
12. **Arphaxad son of Shem**
13. **Shelah son of Arphaxad**
14. **Eber son of Shelah**
15. **Peleg son of Eber**
16. **Reu son of Peleg**
17. **Serug son of Reu**
18. **Nahor son of Serug**
19. **Terah (Azar) son of Nahor**
20. **Ibrahim (A.S) son of Terah (Azar)**
21. **Ismail (A.S) son of Ibrahim (A.S)**
22. **Bashirli (title: Bim al-Tab‘) son of Ismail (A.S)**
23. **Samir (title: Bashimin, Mu‘azzam fi al-Kull) son of Bashirli**
24. **Hamran (title: Ismail Dhu al-Awj) son of Samir**
25. **al-Dariya (title: Hijran al-Ta‘an) son of Hamran**
26. **Sayd (title: Ismail Dhu al-Tab‘) son of al-Dariya**
27. **Aqbar (title: Ibrahim Jabih Ashmal) son of Sayd**
28. **‘Ashi (title: ‘Afi Aqbar ibn al-Jinn) son of Aqbar**
29. **Madi (title: al-Zarb Halim al-Nar) son of ‘Ashi**
30. **Nakhash (title: ‘Alqam) son of Madi**
31. **Jam (title: ‘Alqam) son of Nakhash**
32. **Taih (Taab) (title: Sayqan) son of Jam**
33. **Yadlaf (Talaf) (title: Ra’ima) son of Taih**
34. **Baldas (Muhtal) son of Yadlaf**

35. Hara (al-‘Awwam) son of Baldas

36. Qedar (Dhu Basharah Jazmi) son of Hara

37. ‘Azam (Azam) son of Qedar

38. ‘Awad (title: Shimar Mani) son of ‘Azam

39. Mazri (Barmuz) son of ‘Awad

40. Ki (Shaibi) (title: Lajamhar) son of Mazri

41. Zarh (title: Qamar) son of Ki

42. Nahat son of Zarh

43. Maqsari (Maqas) son of Nahat

44. Maqsari (title: Hasan, Zamal) son of Maqsari

45. Abham (Ayami) (title: Daws al-Fan, Ahmal al-Falaq) son of Maqsari

46. Iqtad (title: Liyamah) son of Abham

47. ‘Aymar (Amir) (title: Nidwan Dhu al-Amad) son of Iqtad

48. Dishan (title: Azd Ariyah) son of ‘Aymar

49. ‘Aydhani (title: Mafir) son of Dishan

50. Argha (Ruma) (title: ‘Adwan) son of ‘Aydhani

51. Shahan (title: Junud) son of Argha

52. Sanjun (Tahzan) (title: Tasawwur) son of Shahan

53. Bashirli (title: Bim al-Tab‘) son of Sanjun

54. Aal son of Bashirli

55. Adnan son of Aal

56. **Descendants of Adnan bin Aal bin Bashirli** ***(Adnan Forefather of all Northern Arab*** *tribes known as adnani tribes)*

- 56.1 Ma‘ad
- 56.2 Akk

57. Descendants of Ma‘ad bin Adnan bin Aal

- 57.1 Nizar
- 57.2 Quda'a
- 57.3 Qunus
- 57.4 Iyad

58. Descendants of Nizar bin Ma‘ad bin Adnan

- 58.1 Mudar
- 58.2 Rabi‘a
- 58.3 Anmar

58.4 Iyad

59. Descendants of Mudar bin Nizar bin Ma‘ad

59.1 Ilyas

59.2 Aylan (Qays Aylan)

60. Descendants of Ilyas bin Mudar bin Nizar

60.1 Mudrikah (Amir)

60.2 Tabikha (‘Amr)

60.3 Qam‘ah (Umayr)

61. Descendants of Mudrika bin Ilyas bin Mudar

61.1 Khuzayma

61.2 Hudhayl

62. Descendants of Khuzayma bin Mudrika bin Ilyas

62.1 Kinana

62.2 Asad

62.3 Asadah

62.4 al-Hun

63. Descendants of Kinana bin Khuzayma bin Mudrika

63.1 Nadr

63.2 Malik

63.3 Abd Manat

63.4 Milkan

64. Descendants of al-Nadr bin Kinana bin Khuzayma

64.1 Malik

65. Descendants of Malik bin al-Nadr bin Kinana

65.1 Fihr (Quraysh)

66. **Descendants of Fihr (Quraysh) bin Malik bin al-Nadr** ***(Fihr Forefather and Founder of Quraysh tribal identity)***

66.1 Ghalib Qureshi

66.2 Muharib Qureshi

66.3 Harith Qureshi

66.4 As‘ad Qureshi

66.5 Awf Qureshi

66.6 Jawn Qureshi

66.7 Dhi’b Qureshi

67. Descendants of Ghalib bin Fihr bin Malik

67.1 Lu'ayy

67.2 al-Adram

68. Descendants of Lu'ayy bin Ghalib bin Fihr

68.1 Ka'b

68.2 Amir

68.3 Amr

68.4 Awf

68.5 Sa'd

68.6 Samah

68.7 Khuzaymah

68.8 al-Harith

69. Descendants of Ka'ab bin Lu'ayy bin Ghalib

69.1 Murrah

69.2 Adi

69.3 Husays

70. Descendants of Murrah bin Ka'ab bin Lu'ayy

70.1 Kilab

70.2 Taym

70.3 Yaqazah

71. Descendants of Kilab bin Murrah bin Ka'ab

71.1 Qusay

71.2 Zuhrah

72. Descendants of Qusay bin Kilab bin Murrah ***(Organized Quraysh and established leadership in Makkah)***

72.1 Abd al-Dar

72.2 Abd Manaf

72.3 Abd al-Uzza

72.4 Abd

73. Descendants of Abd Manaf bin Qusay bin Kilab

73.1 Hashim

73.2 Abd Shams

73.3 Muttalib

73.4 Nawfal

74. Descendants of Hashim bin Abd Manaf bin Qusay ***(Forefather of Hashmis & Founder of the Hashimite clan)***

74.1 Shaybah (Abdul Muttalib)

74.2 Asad

74.3 Abu Saifi

74.4 Nadlah

75. Descendants of Abdul Muttalib (Shaybah) bin Hashim bin Abd Manaf

75.1 Abdullah

75.2 Abu Talib

75.3 Hamza

75.4 Abbas

75.5 Harith

75.6 Zubayr

75.7 Abu Lahab

75.8 Dirar

75.9 Muqawwim

75.10 Hajl

75.11 Qutham

75.12 Ghidaq

76. Descendants of Hazrat Abdullah (R.A) bin Abdul Muttalib (Shaybah) bin Hashim

76.1 Prophet Muhammad (ﷺ)

77. Descendants of Prophet Muhammad (ﷺ) bin Hazrat Abdullah (R.A) bin Abdul Muttalib (Shaybah) ***(Forefather of Aal-e-Rasul SAW)***

77.1 Qasim A.S

77.2 Abdullah A.S (also called Tayyib / Tahir)

77.3 Ibrahim A.S

77.4 Bibi Fatima Zahra S.A

78. Descendants of Bibi Fatima al-Zahra (A.S) bint Prophet Muhammad (ﷺ) bin Hazrat Abdullah (R.A)

78.1 Imam Hasan (A.S)

78.2 Imam Hussain (A.S)

78.3 Muhsin (A.S)

78.4 Bibi Zainab S.A

78.5 Bibi Umm e Qulsom S.A

79. Descendants of Abu Talib bin Abdul Muttalib bin Hashim *(Forefather of Talibi Hashmis)*

79.1 Talib

79.2 Aqil

79.3 Ja'far

79.4 Ali (A.S)

80. Descendants of Imam Ali (A.S) bin Abu Talib bin Abdul Muttalib *(Forefather of Gher Fatimi Alavis & Fatimis Sadaat)*

80.1 Hasan (A.S)

80.2 Hussain (A.S)

80.3 Muhsin (A.S)

80.4 Muhammad ibn al-Hanafiyyah

80.5 Abbas

80.6 Abdullah

80.7 Ja'far

80.8 Uthman

80.9 Umar

80.10 Abdullah nick Name Abubakr

80.11 Yahya

80.12 Muhammad al-Asghar

80.13 Ubaydullah

80.14 Aun

80.15 Muhammad al-Awsat

80.16 Abdullah al-Awsat

80.17 Abbas al-Asghar

80.18 Ibrahim

81. Descendants of Imam Hussain (A.S) bin Imam Ali (A.S) bin Abu Talib

81.1 Ali Zain al-Abideen A.S

81.2 Ali al-Akbar A.S

81.3 Ali al-Asghar (Abdullah) A.S

81.4 Ja'far A.S

81.5 Muhammad A.S

82. Descendants of Imam Zain ul Abideen (A.S) bin Imam Hussain (A.S) bin Imam Ali (A.S)

82.1 Imam Muhammad al-Baqir (A.S)
82.2 Imam Zayd (A.S)
82.3 Abdullah
82.4 Umar
82.5 Hasan
82.6 Hussain
82.7 Abdur Rahman
82.8 Suleiman
82.9 Ali
82.10 Ibrahim
82.11 Abbas
82.12 Ismail
82.13 Ishaq
82.14 Hamza
82.15 Ubaydullah
82.16 Ja'far

83. Descendants of Imam Muhammad Baqir (A.S) bin Imam Zain ul Abideen (A.S) bin Imam Hussain (A.S)

83.1 Imam Ja'far al-Sadiq (A.S)
83.2 Abdullah Alaftah
83.3 Ibrahim
83.4 Ubaydullah

84. Descendants of Imam Jafar Sadiq (A.S) bin Imam Muhammad Baqir (A.S) bin Imam Zain ul Abideen (A.S)

84.1 Imam Musa al-Kazim (A.S)
84.2 Ismail
84.3 Abdullah (al-Aftah)
84.4 Muhammad Debaj
84.5 Ishaq
84.6 Ali Uraydi
84.7 Abbas
84.8 Yahya

84.9 Hamza

84.10 Umar

84.11 Ubaydullah

85. Descendants of Imam Musa Kazim (A.S) bin Imam Jafar Sadiq (A.S) bin Imam Muhammad Baqir (A.S)

85.1 Imam Ali al-Ridha (A.S)

85.2 Ibrahim

85.3 Abbas

85.4 Qasim

85.5 Ismail

85.6 Ja'far

85.7 Harun

85.8 Abdullah

85.9 Ishaq

85.10 Zayd

85.11 Hasan

85.12 Ahmad

85.13 Muhammad

86. Descendants of Imam Ali Raza (A.S) bin Imam Musa Kazim (A.S) bin Imam Jafar Sadiq (A.S)

86.1 Imam Muhammad al-Taqi al-Jawad (A.S)

86.2 Musa

86.3 Hasan

86.4 Ibrahim

87. Descendants of Imam Muhammad Taqi al-Jawad (A.S) bin Imam Ali Raza (A.S) bin Imam Musa Kazim (A.S)

87.1 Imam Ali al-Naqi al-Hadi (A.S)

87.2 Musa

87.3 Muhammad

88. Descendants of Imam Ali Naqi al-Hadi (A.S) bin Imam Muhammad Taqi al-Jawad (A.S) bin Imam Ali Raza (A.S)

88.1 Imam Hasan al-Askari (A.S)

88.2 Ja'far

89. Descendants of Syed Jafar Sani bin Imam Ali Naqi al-Hadi (A.S) bin Imam Muhammad Taqi al-Jawad (A.S)

89.1 Syed Ali Asghar/Ashqar
89.2 Syed Ali Akbar
89.3 Syed Hasan
89.4 Syed Hussain
89.5 Syed Ahmad
89.6 Syed Muhammad
89.7 Syed Abdullah
89.8 Syed Ibrahim
89.9 Syed Ismail
89.10 Syed Ishaq
89.11 Syed Yahya
89.12 Syed Musa
89.13 Syed Abbas
89.14 Syed Qasim
89.15 Syed Hamza
89.16 Syed Umar
89.17 Syed Uthman
89.18 Syed Abu Bakr

90. Descendants of Syed Abul Hasan Ali Asghar bin Syed Jafar Sani bin Imam Ali al-Naqi (A.S)

90.1 Syed Muhammad Naqvi
90.2 Syed Ali Mukhtar
90.3 Syed Jafar Naqvi
90.4 Syed Ibrahim Naqvi
90.5 Syed Ismael Naqvi
90.6 Syed Hasan
90.7 Syed Hussain Naqvi
90.8 Syed Hamza
90.9 Syed Abdullah Idrees Baghdadi Naqvi

91. Descendants of Syed Abdullah Idrees Baghdadi bin Syed Abul Hasan Ali Asghar bin Syed Jafar Sani

91.1 Syed Abu Yusuf Ahmed Baghdadi Naqvi

91.2 Syed Abu Muhammad Hasan Naqvi

91.3 Syed Abu Jafar Muhammad Nazuk Alashqar Naqvi

91.4 Syed Abul Alhasan Naqvi

92. Descendants of Syed Abu Muhammad Hasan Naqvi bin Syed Abdullah Idrees Baghdadi bin Syed Abul Hasan Ali Asghar

92.1 Syed Abu Abdullah Muhammad Naqvi

92.1.1 Syed Abu Jafar Ibrahim Naqvi

92.1.1.1 Syed Abu Nasr Muhammad Sam'an Shaqlani Naqvi father Syed Nasiruddin Abu Yusuf Yaqoob Naqvi father of Hazrat Syed Qutubuddin Maudood Naqvi Chisht r.a .

93. Descendants of Syed Abu Yusuf Ahmed Baghdadi bin Syed Abdullah Idrees Baghdadi bin Syed Abul Hasan Ali Asghar

93.1 Syed Mehmood Asghar Bukhari

93.2 Syed Sharfuddin

93.3 Syed Muhammad

93.4 Syed Sultan

93.5 Syed Jafar

93.6 Syed Mohsin

94. Descendants of Syed Ali Sharfudin bin Syed Abu Yusuf Ahmed Baghdadi bin Syed Abdullah Idrees Baghdadi

1.1 Syed Hamza

1.1.1 Syed Dawood

1.1.1.1 Syed Mehmood

1.1.1.1.1 Syed Ismael

1.1.1.1.2 Hazrat Syed Ali Arab Naqvi Nishapuri r.a

1.1.1.1.2.1 Syed Gondal

1.2 Syed hasan

1.2.1 Syed Abdullah

1.2.1.1 Syed Daniyal Bukhari

1.2.1.1.1 Syed Ahmed Badewani

1.2.1.1.1.1 Hazrat Syed Muhammad Nizamuddin Auliya (R.A)

1.2.1.1.2 Syed Mehmood Badewani

94 Descendants of Syed Mehmood Asghar Bukhari bin Syed Abu Yusuf Ahmed Baghdadi bin Syed Abdullah Idrees Baghdadi

94.1 Syed Muhammad Abu Al-Fatah

94.2 Syed Muazzuddin

94.3 Syed Yusuf

94.4 Syed Abdullah

94.5 Syed Bahadur

95 Descendants of Syed Muhammad Abul Fatah bin Syed Mehmood Asghar Bukhari bin Syed Abu Yusuf Ahmed Baghdadi

95.1 Syed Jafar Abu Turab

95.2 Syed Kabeer

95.3 Syed Mehmood

95.4 Syed Ali

95.5 Syed Abdul Qadir

96 Descendants of Syed Jafar Abu Turab bin Syed Muhammad Abul Fatah bin Syed Mehmood Asghar Bukhari

96.1 Syed Muhammad Akbar

96.2 Syed Ali Al-Moeed

97 Descendants of Syed Ali Almoeed bin Syed Jafar Abu Turab bin Syed Muhammad Abul Fatah

97.1 Hazrat Sultan-ul-Aarifeen, Qutb-ul-Kamal, Wali-e-Kamil, Waris-e-Masoomeen a.s, Sher-e-Shah Makhdoom Syed Jalaluddin Haider Surkh-Posh Bukhari (R.A)

98 Descendants of Hazrat Sultan-ul-Aarifeen, Qutb-ul-Kamal, Wali-e-Kamil, Waris-e-Masoomeen a.s, Sher-e-Shah Makhdoom Syed Jalaluddin Haider Surkh-Posh Bukhari (R.A) bin Syed Ali Almoeed bin Syed Jafar Abu Turab

98.1 Syed Jafar Naqvi Bukhari

98.2 Syed Sultan Ahmed Kabir Naqvi Bukhari

98.3 Syed Bahauddin Masoom

98.4 Syed Sadrudin Muhammad Ghaus

99 Descendants of Syed Ahmed Kabir bin Syed Jalaluddin Surkh Posh Bukhari (R.A) bin Syed Ali Almoeed

99.1 Syed Ali Sarmast Naqvi Bukhari

99.2 Syed Sadruddin Rajan Qatal Naqvi Bukhari

99.3 Syed Shah Hasan Naqvi Bukhari

99.4 Syed Jalaluddin Hussain Jahaniyan Jahan Gasht Naqvi Albukhari (R.A)

100 Descendants of Syed Jalaluddin Hussain Jahaniyan (R.A) bin Syed Ahmed Kabir bin Syed Jalaluddin Surkh Posh Bukhari (R.A)

100.1 Syed Abdullah Qatal Bukhari Dehelvi

100.2 Syed Nasiruddin Mahmood Bukhari

100.3 Syed Muhammad Rukunuldin Bukhari

101 Descendants of Syed Nasiruddin Mahmood Bukhari bin Syed Jalaluddin Hussain Jahaniyan (R.A) bin Syed Ahmed Kabir

101.1 Syed Hamid Kabeer Shamsuldin Naqvi Bukhari

101.2 Syed Ilmuddin Bukhari

101.3 Syed Abu Alkher Sharfuddin Naqvi Bukhari

102 Descendants of Syed Ilmuddin Bukhari bin Syed Nasiruddin Mahmood Bukhari bin Syed Jalaluddin Hussain Jahaniyan (R.A)

102.1 Syed Jamaluddin Naqvi Bukhari

102.2 Syed Jalaluddin Naqvi Bukhari

102.3 Syed Kamaludin Abu Muhamad Bukhari

102.4 Syed Shah Abu Alkher Bukhari

103 Descendants of Syed Jalaluddin Bukhari bin Syed Ilmuddin Bukhari bin Syed Nasiruddin Mahmood Bukhari

103.1 Syed Ilmuddin Naqvi Bukhari

103.2 Syed Haji Syed Abdul Aziz Naqvi

103.3 Syed Munawwar Naqvi

103.4 Syed Musa Naqvi

104 Descendants of Syed Ilmuddin bin Syed Jalaluddin Bukhari bin Syed Ilmuddin Bukhari

104.1 Syed Nizamuddin Naqvi

104.2 Syed Fareedudin abul fatah Naqvi

104.3 Syed Miran Muhammad Shah Naqvi

105 Descendants of Syed Nizamuddin bin Syed Ilmuddin bin Syed Jalaluddin Bukhari

105.1 Syed Safiuddin Shah Bukhari

105.2 Syed Umar Mahdi

106 Descendants of Syed Safiuddin Shah Bukhari bin Syed Nizamuddin bin Syed Ilmuddin

106.1 Hazrat Syed Jalaluddin Haider Lahori (R.A)

106.2 Hazrat Syed Muhammad Miran Moj Dariya R.A

106.3 Syed Raju

107 Descendants of Hazrat Syed Jalaluddin Haider Lahori (R.A) bin Syed Safiuddin Shah Bukhari bin Syed Nizamuddin

107.1 Syed Shahabudin Naqvi Bukhari

107.2 Syed Ilmuddin Naqvi Bukhari

107.3 Syed Shuja Naqvi Bukhari

107.4 Syed Ali Naqvi Bukhari

107.5 Syed Jafar Naqvi Bukhari

108 Descendants of Syed Ilmuddin bin Syed Jalaluddin Haider Lahori (R.A) bin Syed Safiuddin Shah Bukhari

108.1 Syed Zainulabdeen

109 Descendants of Syed Zainulabdeen bin Syed Ilmuddin bin Syed Jalaluddin Haider Lahori (R.A)

109.1 Syed Shah Nizam

110 Descendants of Syed Shah Nizam bin Syed Zainulabdeen bin Syed Ilmuddin

110.1 Syed Yar Shah Haider

111 Descendants of Syed Yar Shah Haider bin Syed Shah Nizam bin Syed Zainulabdeen

111.1 Syed Nabi Shah

111.2 Syed Kabeer Shah

111.3 Syed Jahangir Shah

112 Descendants of Syed Jahangir Shah bin Syed Yar Shah Haider bin Syed Shah Nizam

112.1 Syed Shamsuddin Shah

112.2 Syed Mali Shah

113 Descendants of Syed Shamsuddin Shah bin Syed Jahangir Shah bin Syed Yar Shah Haider

113.1 Syed Sadrudin Shah

113.2 Syed Sharfuddin Shah

113.3 Syed Qutbudin Shah

114 Descendants of Syed Sharfuddin Shah bin Syed Shamsuddin Shah bin Syed Jahangir Shah

114.1 Syed Kabeer Shah

115 Descendants of Syed Kabeer Shah bin Syed Sharfuddin Shah bin Syed Shamsuddin Shah

115.1 Syed Qamarudin Shah

115.2 Syed Ilmudin Shah

115.3 Syed Badrudin Shah

115.4 Syed Qutb Shah

115.5 Syed Rehmat Shah

116 Descendants of Syed Qutb Shah bin Syed Kabeer Shah bin Syed Sharfuddin Shah

116.1 Syed Haider Shah

117 Descendants of Syed Haider Shah bin Syed Qutb Shah bin Syed Kabeer Shah

117.1 Syed Zamin Ali Shah

117.2 Syed Ameer Ali Shah

117.3 Syed Wazeer Ali Shah

117.4 Syed Sardar Ali Shah

118 Descendants of Syed Ameer Ali Shah bin Syed Haider Shah bin Syed Qutb Shah

118.1 Syed Shakir Ali

118.2 Syed Zakir Ali

119 Descendants of Syed Shakir Ali bin Syed Ameer Ali Shah bin Syed Haider Shah

119.1 Syed Ashiq Ali

120 Descendants of Syed Ashiq Ali bin Syed Shakir Ali bin Syed Ameer Ali Shah

120.1 Syed Nafees Ali

121 Descendants of Syed Nafees Ali bin Syed Ashiq Ali bin Syed Shakir Ali

121.1 Syed Hafeez Ali

121.2 Syed Muhabbat Ali

122 Descendants of Syed Hafeez Ali bin Syed Nafees Ali bin Syed Ashiq Ali

122.1 Syed Qamar Ali

123 Descendants of Syed Qamar Ali bin Syed Hafeez Ali bin Syed Nafees Ali

123.1 Syed Qaiser Ali

123.2 Syed Mohsin Ali

123.3 Syed Asim Ali

123.4 Syed Faisal Ali

124 Descendants of Syed Qaiser Ali bin Syed Qamar Ali bin Syed Hafeez Ali

124.1 Syed Hamza Ali

124.2 Syed Shayan Ali

125 Descendants of Syed Mohsin Ali bin Syed Qamar Ali bin Syed Hafeez Ali

125.1 Syed Mubashir Ali

126 Descendants of Syed Asim Ali bin Syed Qamar Ali bin Syed Hafeez Ali

126.1 Syed Ahmed Ali

126.2 Syed Umair Ali

127 Descendants of Syed Faisal Ali bin Syed Qamar Ali bin Syed Hafeez Ali

127.1 Syed Mahab Ali

128 Descendants of Syed Muhabbat Ali bin Syed Nafees Ali bin Syed Ashiq Ali

128.1 Syed Umeed Ali

128.2 Syed Naseer Ali

128.3 Syed Shabab Ali

128.4 Syed Niyaz Ali

128.5 Syed Ejaz Ali

128.6 Syed Jawed Ali

129 Descendants of Syed Umeed Ali bin Syed Muhabbat Ali bin Syed Nafees Ali

129.1 Syed Qadeer Ali Naqvi

129.2 Syed Ameer Ali Naqvi

129.3 Syed Majid Ali Naqvi

129.4 Syed Sajid Ali Naqvi

129.5 Syed Zohaib Ali Naqvi

130 Descendants of Syed Naseer Ali bin Syed Muhabbat Ali bin Syed Nafees Ali

130.1 Syed Salman Zakir Ali

130.2 Syed Adnan Shakir Ali

130.3 Syed Rizwan Ali

130.4 Syed Nasir Ali

130.5 Syed Faizan Ali

131 Descendants of Syed Shabab Ali bin Syed Muhabbat Ali bin Syed Nafees Ali

131.1 Syed Sajjad Ali

132 Descendants of Syed Ejaz Ali bin Syed Muhabbat Ali bin Syed Nafees Ali

132.1 Syed Usama Ali

132.2 Syed Irfan Ali

132.3 Syed Ali

133 Descendants of Syed Jawed Ali bin Syed Muhabbat Ali bin Syed Nafees Ali

133.1 Syed Wajahat Ali Naqvi

133.2 Syed Hashir Ali Naqvi

133.3 Syed Haris Ali Naqvi

134 Descendants of Syed Qadeer Ali Naqvi bin Syed Umeed Ali bin Syed Muhabbat Ali

134.1 Syed Shahzaib Ali Naqvi

134.2 Hafiz Syed Shahzain Ali Naqvi

134.3 Syed Shariq Ali Naqvi

134.4 Syed Yusha Ali Naqvi

135 Descendants of Syed Ameer Ali Naqvi bin Syed Umeed Ali bin Syed Muhabbat Ali

135.1 Syed Hasnain Ali Naqvi

135.2 Syed Hasan Ali Naqvi

135.3 Syed Hassan Ali Naqvi

136 Descendants of Syed Majid Ali Naqvi bin Syed Umeed Ali bin Syed Muhabbat Ali

136.1 Syed Hamza Ali Naqvi

136.2 Syed Rafey Ali Naqvi

136.3 Syed Mustafa Ali Naqvi

137 Descendants of Syed Adnan Shakir Ali Naqvi bin Syed Naseer Ali bin Syed Muhabbat Ali

137.1 Syed Haider Ali Naqvi s/o Syed Adnan Shakir Ali

137.2 Syed Mustafa Ali Naqvi s/o Syed Adnan Shakir Ali

137.3 Syed Zawiyan Ali Naqvi s/o Syed Salman Zakir Ali

138 Descendants of Syed Salman Zakir Ali Naqvi bin Syed Naseer Ali bin Syed Muhabbat Ali

138.1 Syed Zawiyan Ali Naqvi

139 Descendants of Syed Sajjad Ali Naqvi bin Syed Shabab Ali bin Syed Muhabbat

139.1 Syed Ali Naqvi

Linked Families

Naqvi Bukhari (Irfan Naqvi Line)

- same higher lineage
- connected through marriage

Rizvi Family

- strong Twelver Shi‘i identity
- Noha Khwani tradition

Jafri Family

- scholarly lineage
- includes Syed Shahid Hussain Jafri
- *(Also connected in relations with Zaidi Saadat)*

Religious Identity

The family historically reflects:

- **Core: Ithna Ashari (Twelver Shi‘i)**
- **Later layers: Sufi (Chishti, Qadiri)**
- **Temporary outward alignment: Barelvi (post-migration)**

Uch Sharif Verification

Genealogy was later verified through:

- **Makhdum of Uch Sharif**

- **Ajmer Sharif custodians**
- *Giving to the decendents of Syed Qadeer Ali Navi, & Mahir ul Ansab in this lineage Syed Shahzaib Ali Naqvi*

confirming:

→ **Naqvi Bukhari Sayyid lineage**

Conclusion

The Sayyid families of Hyderabad and Karachi are not merely migrant groups they represent:

- a **continuous Ahl al-Bayt lineage**
- a **multi-century migration history**
- a **blend of scholarship, spirituality, and survival**

From **Arabia → Bukhara → Uch Sharif → Firozabad → Agra → Lahore → Hyderabad**, this lineage has preserved its identity through:

- faith
- memory
- tradition

FINAL CONCLUSION

The Naqvi Bukhari Sadat family history represents a comprehensive and authentic record of Islamic genealogy, Ahl al-Bayt lineage, and South Asian migration history. This study traces the genealogical roots of the Naqvi Bukhari Sadat family from Imam Ali al-Naqi (peace be upon him), establishing its identity within the Naqvi Sayyid tradition and its integration into the Bukhari Sadat lineage through Uch Sharif.

The history of the Naqvi Bukhari Sadat family includes multiple phases of migration, including movement from Central Asia to the Indian subcontinent and later migration to Pakistan during the Partition of 1947. This genealogical continuity is supported by shrine-based verification, oral traditions, preserved records, and cross-family confirmations.

The Naqvi Bukhari Sadat lineage also reflects a unique synthesis of Sufi spirituality and Ahl al-Bayt-centered belief, including affiliations with Chishtiyya, Qadiriyya, and Jalaliyya orders. Cultural practices such as Muharram traditions and Azadari further reinforce the continuity of Sayyid identity across generations.

Despite the loss of original genealogical manuscripts, the preservation and reconstruction of lineage demonstrate the resilience of the Naqvi Bukhari Sadat family. This work contributes significantly to the fields of Islamic genealogy, Sayyid family history, and Ahl al-Bayt heritage studies.

Naqvi Bukhari Sadat Family History, Sayyid Family Genealogy, Ahl al-Bayt Lineage, Naqvi Sayyid History, Bukhari Sadat Lineage, Islamic Genealogy South Asia, Sadat Migration History, Uch Sharif Sayyid Lineage, Sufi and Shia Heritage, Sayyid Nasab Documentation, Naqvi Bukhari Family Tree, Sadat History Pakistan India

This book presents a complete and verified historical and genealogical study of the Naqvi Bukhari Sadat family. It traces lineage from Imam Ali al-Naqi through migration, spiritual traditions, and cultural continuity across Central Asia, India, and Pakistan, highlighting Ahl al-Bayt heritage and Sayyid identity.

Naqvi Sadat
Bukhari Sayyids
Sayyid Family History
Islamic Genealogy
Ahl al-Bayt Lineage
Sadat Migration
Sufi Traditions
Shia-Sufi Heritage
Uch Sharif Lineage
Naqvi Bukhari Identity

A complete historical and genealogical record of the Naqvi Bukhari Sadat family, preserving lineage, migration, and Ahl al-Bayt spiritual legacy across generations.

Family of Saadat Naqvi

A Historical and Genealogical Reconstruction of Lineage, Migration, and Ahl al-Bayt–Centered Spiritual Tradition

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Research Domain:

Genealogy, South Asian Muslim History, Sufi Studies

Date of Publication:

February 2026

Place of Compilation:

Islamic Republic of Pakistan

Islamic Republic of Iran

Dedication

This work is dedicated to the sacred legacy of the Ahl al-Bayt (peace be upon them), and to the noble ancestors whose spiritual, intellectual, and historical contributions continue to guide future generations.

Contact: contact.sadaatgeneology@gmail.com

ISBN: 9798195665623
ASIN: B0H15D6T4G
ASIN: B0H15RF861
DOI: https://doi.org/10.5281/zenodo.20070090